THE SINGLE TAX—IN THIS NUMBER.

THE SHEPHERD'S VOICE

They know not the voice of the strangers

Vol. VII, No. 2, February, 1898.



Jesus among the Doctors.—By Hoffman.

And it came to pass after three days, that they found him in the Temple, sitting amidst the teachers, both listening to them and questioning them. Now all who were listening to him were beside themselves—at his understanding and answers.—Luke ii : 46.

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THE Shepherd's Voice

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THE

Shepherd's Voice

The sheep to his voice hearken.

Vol. VII, No. 2, February, 1898.

We are as representatives of Christ critically observed by the un-Christian world; and we ought to be exceedingly careful to conform our faith and practice to just what Christ has taught. Where I have heard one objection to what Christ has taught, I have heard one hundred criticisms of delinquent Christian practices. In the recent public debate on Christianity the only real objections offered have been against the perversions of churches in America,—the luxury, worldly spirit which has dominated the churches, the ungodly rivalries and divisions which have destroyed the unity which anciently existed.

President McKinley's Consul-General to Shanghai: We are surprised that Pres. McKinley should persist in the appointment of Mr. John Goodnow as the American representative at Shanghai. A President who himself professes to be a Christian should at least be able to find clean and upright men to go abroad as the representatives of the nation. But in the present case he has failed, if the Minneapolis "Times" (Independent Republican) be correct in its statements given below:

John Goodnow and his mistress, the Gordon woman, left yesterday for Shanghai. It is understood that they will stop at Takoma long enough to be married, and then continue their journey to the important diplomatic post to which Goodnow

has been appointed. . . . The objections to Goodnow were not based upon any current gossip, nor upon the testimony of his enemies, but upon the findings of Judge Russell, of the District Court of Hennepin County, before whom the Goodnow suit was tried. The Judge found as facts that John Goodnow and Flora E. Powers were married at Milwaukee, July 9, 1893; that Goodnow had maintained an adulterous connection with the Gordon woman between April 17, 1896, and the commencement of the divorce action; that the "allegations of the plaintiff (Goodnow's wife) alleging and charging the defendant (Goodnow) are found to be true, as alleged in said complaint. That the allegations of the defendant (Goodnow) charging the plaintiff with divers acts of adultery are each and all of them found to be untrue." The conclusions of law were: "That the plaintiff is entitled to the judgment and decree of the court forever and absolutely dissolving the bonds of matrimony existing between her and said defendant, and that she be allowed to resume her former name. That the defendant is not entitled to any relief in this action, and that his cross bill be dismissed. Let judgment be entered accordingly."

The *Voice* learns that Mr. Goodnow did not marry the Gordon woman in Tacoma; but that he recently came to Japan and was married.

The Logic of Church Names: It is the pride of some churchmen to attempt to trace their church back through a continuous line to the mother church. But in such attempt a difficulty is met in the confusion of names. To set aside this difficulty it is asserted that there is nothing in a church name. But this is unsatisfactory, since so much is said in the New Testament about names. The logic of the question is fatal to denominationalism, since, as a general rule, names originate either from inherent characteristics in the object named or from inheritance. By the latter, no denomination can trace its ancestry back to Christ; and by the former, each admits an apostolic origin, since no churches with such names existed in apostolic times. If any of the existing churches had had an unbroken

descent, it would be reasonable to expect that the divine name also would have had an unbroken descent. This is the general result to expect. There are exceptional cases where a very unscriptural church has given itself a very scriptural name. But this, however, is an exception, to the general rule.

The Single Tax.

By Chas. E. Garst, Tokyo.

I am requested to write something for *The Shepherd's Voice* on the Single Tax.

The word Shepherd makes me think of Ezekiel 34, which is, in my opinion a Single Tax chapter.

Persons who go more by sound than by sense, think that because the word "tax" is used, it is all politics and no religion.

We are told that, "Judgement and justice are the habitation of his throne"

Taxes and wages are co-ordinated, we cannot have just wages without just taxes.

The golden Rule must be applied to our economic system.

The Economic equation is:

Production = Wages + Interest + Rent. Here rent means land rent. A high rent reduces wages. The Single tax on land values, gives the lowest possible rent with the highest possible production. "If then seest the oppression of the poor, and the violent taking away of judgment and justice in the state (M. R.) marval not at the matter: for one higher than the high regardeth; and these be higher than they. Moreover the profit of the earth is for all * * *" Ecc. 5. 8. Here we have a statement regarding oppression and parity and the affir-

mation that "the profit of the earth is for all", which means, in economic language: The rent of land belongs to the Community. This is what Single Taxes affirm, and nothing more. The Bible says "The Earth hath been given to the children of men." Land then belongs to all the people because God has given it to them. But private use of land essential to its best use, and how can every one be given his land right, with people dying and being born every minute?

The land, as land, can not be divided, but the *rent can*, or it can be used for common expenses. The land rent is, naturaly, a common income, and the government, municipal, state, and national, are a common expense. Pay the Community expences with the community income. The Single Tax is absolutely just. The community, by its existence causes land rent.

Old land titles are of no use now, because it is the present community that creates present values. A man can give a house to his heir because the house is the result of his labor, but the land is not, nor is the value of land the result of his labor. Property is the result of labor, and generally of labor applied to land. There can be wages when there is only one man, if he catches a fish or gather berries. There can be capital, as a fish pale and line.

There can be no rent till there be a community, the competition for a choice site causes land rent to commence. Had rent been taken for the commuity from the first as it ought to have been. Our economic thought would be different from what it is. In the 25th of Leviticus, a chapter on freedom, there is this command, "The Land shall not be sold in perpetuity for the land is mine, and ye are strengers and sojourners with me." There are two reasons assigned why the land should not be sold in

perpetuity "for ye are strangers and sojourners with me" and "for the land is mine."

These reasons hold just as good to-day as they ever did. The land is as much God's to-day, and we are as much his guests to-day as the Jews were when this command was given. "Bear ye one another's burdens and so fulfill the law of Christ." This means the exchange of services. The land lord, as such, performs no service, bear no burdens. What is the burden borne by the landlord that corresponds to the rent he collects? What service does he render to the tenant or to the community? He may perform some service in another capacity but as a landlord he performs *none*.

Men are classified as laborers, capitalists and landlords. All that a man gets from labor, of whatever sort, is wages, all that he gets from capital is interest (property), what the landlord gets is land-rent, but this represents no service rendered, nor burden borne.

The community should take the rent because its presence creates it, and because it must take it to preserve the freedom of the people. Most government functions have to do with the question of collecting and expending the rent of land.

The fact that land-rent arises automatically, with society, is the evidence of the divine approval of human government.

January 4th, 1898.

In Modern Palestine.

"The new *Mittheilungen und Nachrichten*, published by the German Palestine Society, No. 3, bring interesting details of improved transportation means in Palestine, both completed and projected. As is known, Jaffa and Jerusalem are now connected by a railroad. In the near future Beirût on the seacoast, and that pearl of the Orient, ancient Damascus, will also be joined in

the same way. Work has progressed so rapidly on this improvement that within a very few months the road can be opened. In the beginning it is thought that it will take nine hours to reach Damascus; but a projected consolidation will cut down the time to four and a half hours. At present the omnibus trip takes fully twelve hours. The Damascus-Hauran Railroad is constantly growing in popularity. According to the report published in the Arabic paper, *El-Bashir*, no fewer than 14,000 persons made use of this road from July 18th to December 31st, 1894, and from the latter date to April 8th, 1895, the number was 5,007. Other railroads are projected from Beirût to Tripoli and Saida, from Haifa and Acre to Damascus, and finally from Egypt by way of Gaza and Jaffa along the coast to Saida, and then via Homs, Hamath, Aleppo to Birejik, *making connection with the Euphrates* and the Anatolian railroads. In connection with the Syrian coast tramway road Tripoli-Beirût-Saida branch roads are in contemplation to Der-el-Kamar, Bikfaya and Ghazir, as also from Tripoli to Damascus, for which road a Belgian company has secured a firman from the Turkish Government. The contemplated Egyptian-Syrian road is also to be built by a Belgian company. Among other plans of this kind is included also the project of connecting Constantinople, from Scutari, by railroad directly with the leading centers of the Orient, Beirût, Damascus, Jerusalem, Mosul, Diabekr, as *also with Cairo and Alexandria.* If these projects are carried out the trade of Syria and Palestine will doubtless develop to an extraordinary degree.

"A similar project by the Turkish Government is the building of the first motor boat for the Dead Sea, which has been ordered from the house of Schmitt in Rotterdam. Since 1893 there have been one metal rowboat and one metal sailboat used on these waters belonging to the Sultan, the owner of this sea, and employed for business purposes. As the sailboat recently was wrecked in a storm, the new motor boat is to be finished in the immediate future. It will be a petroleum boat, as coal can scarcely be used as a motive power in consequence of the extraordinary depression of the Dead Sea and the consequent heat. Petroleum as a motive power is selected because it practically makes no heat. The boat is to be 18 meters in length, 4 meters wide and 1.90 meters deep, drawing 0.90 meters water. In the front there will be a second cabin, and behind this the first cabin, both on the deck, and together furnishing accommodations for fifty passengers and a small amount of freight. It is also to be

used as a tug for other vessels. The trips are to extend from Jericho in the north to Kerak, near the southeast coast of the sea, a place that has in recent years assumed considerable prominence, and is situated on the plain of Moab. The Sultan has also furnished the money for building a road from Kerak down to the east coast of the sea. Through this project the distance from Jericho to Kerak is decreased fully a day's journey. The principal freight will be asphalt and salt"

Now read the prediction of the degradation of Egypt in Isaiah xix., and in the light of these projected railways between Egypt and Assyria, and in view of the Sunday-schools and missions which American missionaries have planted up and down the Nile, read the following:

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be *a highway out of Egypt to Assyria*, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. xix 21–25.

—*The Christian.*

Judson and Prayer.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified.

During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last,

there came a gleam of light that thrilled his heart with grateful joy.

Mrs. Judson was sitting by his side while he was in a state of great languor, with a newspaper, a copy of the *Watchman and Reflector*, in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauffler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to them to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, have you not just been reading? I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time,—no matter how distant the day,—somehow, in some shape, probably the last I should have devised, *it came!*"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The

answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know of the result of prayers and toils even while we sojourn here, but if not, what sweet surprises shall await us in the great Beyond!

The Christian.

"Dead Languages."

"The expression 'dead language' is almost constantly used in a misleading connection," says Prof. Arthur Dutton. "There are doubtless hundreds of dead languages, of which none but antiquarians have any knowledge, but the dead languages taught in our universities and colleges have a good deal of life left in them yet. The name is almost universally applied to Greek, Hebrew, and Latin. A quarter of a century ago it certainly looked as though Greek was dying out of existence altogether, but since modern Greece has surprised even its best friends by the new life it has taken up, the purest Greek is being spoken in and around Athens. It is quite a mistake to suggest that modern Greek differs so much from that of the former rulers of the world that the man who knows one cannot understand the other. The tendency of modern times has been rather to bridge over the differences, and the Greek now spoken is very pure. Not only is Latin in use now among church dignitaries and others with scarcely any variation since the days of Virgil and Cæsar, but there are thousands of people in Europe who use it in every-day life, although, of course, it is not at all like the language of the Italians. As to Hebrew, it has always been maintained in its purity, and cannot by any stretch of reasoning be regarded as a dead language."

There is no race who speak Latin as their vernacular. They learn Latin from books and teachers. But Hebrew and Greek, the languages in which God has spoken to men, have never died. There never has been a day since God's thoughts were embodied in human speech, when there have not been men on earth who have known Hebrew and Greek from childhood, and who could read and interpret the sacred books. When God fills a language with his living word it does not die.

The Christian.

The Gift of Religious Consciousness.

(*Geo. H. Hepworth is the religious thermometer of the New York Herald. During his expedition to Turkey on a mission to white-wash the Sultan's brutal outrages on the Armenians, the Herald pulpit is being filled by prize sermons. There is probably a moral value attached to these sermons aside from their commercial worth. The following is one of the best.—Ed. T. S. V.*)

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man. * * * And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. —St. Luke. xix., 20-22.

The lord of the parable, about to go away into a "far country," had given to each of his servants a certain amount to make use of while he was away. For these three the amount given is specified, but to all his servants he gave something. "To each man," the parable says, "according to his several ability." Only three are specially designated, because they serve as sufficient illustrations of the highest, the medium and the lowest gift. Each receiver seems to have known that the amount handed him was not a gift outright, but a trust, and that his lord would eventually come back and make an accounting. Each therefore treated his trust according to the opinion he held of his lord.

The substance of the parable is evidently this—that in every man living there is implanted a certain spiritual capacity or ability; that men have this capacity in degree, so that one has clear and distinct ideas of God and his duty, another has less,

and another almost none at all. But the trust of a spiritual instinct or consciousness, and of a conscience which recognizes this consciousness belongs to all. None is so low in the scale of humanity that the thought of God does not somehow enter into his life; and whoever has this gift has also the intelligence to know that he has it, and to ask himself, at least once in his life, if only once, what he shall do with it.

With this consciousness of God and this conscience there comes a sense of responsibility; and with that there comes a certainty of judgment. We indorse the reasoning of the parable when we excuse the man of small capacity by saying that he does not know any better; of another, that he ought to have known better, and of a third, that he did know better; and the popular judgment condemns each man with a severity according to his gift of capacity, his conscience, his educated or uneducated sense of the value of the gift which determines his use of it, and the very worst sin of all in the popular judgment is to have made no use of the gift. It was the servant who knew his gift and his lord, even though he knew him wrongly, and then made no use of his gift, who excited his lord's anger.

Make much of the thought, for it has much in it. If we grant the universal consciousness of God and the universal conscience, then every one is bound to conduct himself always under pressure of the thought that one day he will be called upon to answer to God for his use of these capacities. If a man only recognizes God by taking His name in vain, that is a recognition. And in actual fact there are many people who excuse themselves in their neglect of religion on the very grounds on which this man of the parable rested his defence—viz., harsh and distorted ideas of God and religion They do not see that logically a man with harsh ideas of God ought to be the stricter in his life for that, if he shapes his conduct by his theory and if he expects God to judge him by his own confession. If my whole idea of religion is that it is such a straight and narrow way that I cannot walk in it without help from above, and, knowing that I must walk in it if I would be saved, I have yet never sought that help, shall I care to plead this neglect as an excuse when I come to stand before a righteous judge? Whether the napkin in which we tie up our religious consciouness be clean and white with the starch and bluing and ironing of a self-satisfied morality or filthy with the stains of every self-indulgence will make no difference with the fact that we tied it up

and buried it. When capital combines for selfish purposes we know what to say of it; when an anarchist wants a division of capital for his own benefit we can deal with him. But when a man puts his thousands in an old stocking and hides it under his chimney hearth we simply call him a miser—a *miserable* one. He may plead that he had no faith in banks, but we condemn him nevertheless. Again the common judgment illustrates the parable.

In some shops you may find a device to keep check upon business transactions. A little disc springs up in full sight of buyer, seller and employer, records the price and drops out of sight again. But at the close of the day, when the accounting is made, the registry is there and the balance must agree with that. A man's conscience is like this—every thought of God and duty that comes into the mind is on record there—a good thought, or a mistaken thought, or a bad thought, it held up its signal for a moment in the presence of all who cared to look and made its unalterable record of what was done. When the time comes the judges—God and conscience, and even the popular judgment—will be at the count, as they now are at the transaction. He is a daring thief who with these three looking on can try to take money out of the box and throw up a blank. Every thought of God and duty is a talent, a pound, bringing with it a demand for interest upon the original capital of God's first gift of spiritual consciousness and conscience. When the day of reckoning comes we shall be condemned by every opportunity we have had to know and to do better. *No belief* can possible warrant neglect. Whatever we think of God we are bound to do something.

Wm. H. Lewis, D. D.,
Rector St. John's Church, Bridgeport, Conn.

Like Seed, Like Fruit.

"*Whatsoever a man soweth, that shall he also reap*" (*Gal.* 6 : 7.)

No doubt this language is true. Some have doubted it; I never have. Many have their theories about creation and can say wise things about man's origin. It is the doctrine of Buddhism that man reached his

present state, and is also to reach that higher state of perfect enlightenment by an almost infinite number of rebirths. That he began say from a gnat or a crab and by being reborn a very great number of times he has reached the state of man, and by a number of more, we know not how many, he is to reach the state of Buddha-hood. Another theory of a Western origin of much the same nature is that man came from a very low order, say a moneron, and that by an innumerable number of transformations he finally reached the higher order of life in the form of a monkey; then by another long stretch of transformations – no one knows how many – he finally became a man. Still others are of the opinion that man at first was nothing more than a plant and that he grew out of the ground. That somewhere along the banks of the Euphratees two plants of somewhat like nature sprang up near each other. In process of time as they became more mature and were wafted hither and thither by the gentle breeze they became detached from the earth and by some mystic tie being somewhat attracted toward each other they became companions, began to walk about together and finally became a man and a woman.

I am frank to say that these stories do not at all impress me as being true. Were I to believe them I should fully expect to be able to go out some morning and find grapes growing on thorn bushes and figs on thistles. Such a phenomenon has never been seen in nature.

The Bible account of the origin of the species is that "God said, Let the earth put forth grass, herb yielding seed and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so." And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, *after*

their kinds, and every winged fowl *after its kind:* and God saw that it was good." And God said, Let the earth bring forth the living creature, *after its kind*, cattle and creeping thing, and beasts of the earth *after its kind:* and " we are told " it was so "; and it has been so from that day until this, " Do men gather grapes of thorns, figs of thistles ? " Wheat is always wheat and nothing else. A grain of wheat never produces a stalk of rye. The wheat that grew along the banks of the Nile in the days of Moses is wheat still. Though it has reproduced itself every year for four thousand years it has never been known to produce a crop of rye, millet or barley. Rice has been reproducing itself in this country (Japan) for thousands of years but the crop reaped this year is rice just like the first that was ever sown. Nor can there be any mistake here since, if it had ever happened in any year that a man's rice field had produced a crop of barley every body would have been sure to have found it out, " Whatsoever a man soweth, *that* shall he also reap." " That shall he also reap " does not refer to the identical seed sown but to the *kind*. Well do I remember when a boy on the farm that the wheat and rye would sometimes get mixed. When the harvest came a tall bunch of rye towering above the wheat marked every spot where a grain of rye had fallen. Nor could any amount of cultivation, association or education make any thing out of it but rye, I therefore conclude that there has never been a time in the world's history when men sowed wheat seed and harvested rye; nor found sweet potatoes growing on Irish potato vines; nor plucked persimmons from an apple tree; nor, if you please, produced swine from a flock of sheep. The book and all nature agree that every thing was created strictly " *after its kind* " bearing its own seed in itself: " and it was

so." It was so then and is so now. Man is no exception. There has never been a time known in his history when he departed from the law of producing his own breed and that alone. He was man to begin with and has always remained so. I am speaking of his physical nature now. We are told in the seventeenth chapter of Acts that God "made of one every nation of men for to dwell on all the face of the earth." Not one blood; the word "blood" finds no proper place in the text, but one man. The first man that ever lived was just as much of a man and as fully developed as the man of the nineteenth century. By his skeleton we can trace him back many ages but physically the ancient man lacked nothing, neither in size nor development, that the modern specimen possesses.

Having said this much we are now prepared to trace this law in God's creation still further; and this approaches nearer the import of the apostle's language, "whatsoever a man soweth that shall he also reap: For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the spirit reap eternal life." To sow to the flesh is to follow the leadings of the flesh, to eat to gluttony and drink to drunkenness, lie and steal and abuse one's self with mankind; to sow to the Spirit is to follow the teachings of the Spirit, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and of death." There is the "law of the Spirit" then, God has a law in the kingdom of grace as well as in nature. As the germ puts forth its energies through the seed that contains it so the Spirit gives life through the word of God. Hence Jesus says, "Neither for these only do I pray but for them also that believes on me through their word" (John, 17 : 20.) And as seed must be planted in the earth to produce

fruit so must the seed of the kingdom the word of God be implanted in the hearts of men. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Pet., 1: 22, 23). Until we see plants springing up and bearing fruit where seed have never been planted we need not expect to see fruits of the Spirit where the gospel has never been heard for "how can they believe on him in whom they have not heard?" "So then faith cometh by hearing and hearing by the word of God." And just as the germ and the seed are inseparable even so is the Spirit and the word. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." (John, 6: 63). Where the Spirit goes the word goes, and where the word goes so does the Spirit. It is a wheel within a wheel and they cannot be separated.

But in the kingdom of nature God began by miracle. It was by miracle that he put the power of life into the first grain of corn, after that the power has remained in the seed to produce fruit and to impart new life. So when God established the spiritual kingdom it was by miracle that life was put into it, "But tarry ye in the city until ye be clothed with power from on high." This power was the Holy Spirit as we learn from the first Chapter of Acts of Apostles where it says, "But ye shall receive power when the Holy Ghost is come upon you." But since that time the life-giving power of the spirit has been perpetuated through law and not by miracle; hence we read of "the law of the spirit of life in Christ Jesus." In the kingdom of nature it was first miracle

then law ; even so is it in the kingdom of God's dear Son. It takes miracle to originally create, but that life once given can be perpetuated through law. And since God does not by miracle create every new seed independently of all other seed neither should we expect the new life in Christ Jesus independent of the seed of the kingdom which is the word of God. "How then shall they call on him in whom they have not believed ? and how shall they believe in him whom they have not heard ?" (Rom., 10 : 14). "So then faith cometh by hearing and hearing by the word of God." Paul realized that in the gospel was the power of man's redemption when he said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation unto every one that believeth." This is strong language of the apostle ; he does not say the gospel is some power or a power or is to be accompanied by the power of salvation but that *it is the* power. It was because of this importance attached to the gospel of his grace that Jesus said "Go ye into *all the world* and preach the gospel to the *whole creation*" not a part of it. To the gospel also he attatched these conditions, "He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned." All other systems of religion, when compared with the gospel, are as impotent to impart life as a grain of chaff compared with a true grain of wheat.

If God in his infinite wisdom has seen fit to put the power for man's redemption in the gospel what then may we expect as to the fruit ? For it has been seen that "whatsoever a man soweth that shall he also reap" and not the fruit of another kind. And if we can determine what kind of fruit the gospel bore when first sown in the hearts of the people may we not rest assured that that kind of sowing will produce the same results now ? When I meet

with a Buddhist and hear him talk of Shaka and the Buddhist rites I know at once what kind of seed have been sown in his heart. I know he has never heard the gospel of the Son of God. Mohamedans are made by sowing the seeds of Mohamedanism; Buddhists are made by the teachings of Buddhism; Universalists are produced by Universalist teachings; Unitarians are the result of Unitarian doctrine; but Christians are made by the gospel. In all the history of the church throughout the entire New Testament there is not a single instance where the preaching of the gospel made any thing but Christians or disciples. The simple preaching of the gospel never at any time made Arians, Predestinarians or Trinitarians. The scriptures are as silent as the grave on all such distinctive appelations, for the simple reason that there is no teaching throughout the entire New Testament that such names can represent. All who are cast into the gospel moulds come out Christians; no more, no less. "Thanks be to God" says the apostle, "that whereas ye were the servants of sin, ye became obedient from the heart to that form (or mould) of teaching whereunto ye were delivered; and being made free from sin ye became the servants of righteousness" (Rom. 6: 17). In making bricks they are cast into moulds and every brick comes out just like all the rest; so all who are cast into the gospel moulds come out Christians, just Christians and nothing more.

Perhaps one of the greatest obstacles to a pure faith is the religious nomenclature of modern times. It is not possible to arrive at the mind of the Spirit through formulated statements of man's making. They must of necessity be more or less defective and fall short of expressing the mind of God; otherwise if such had been what God had wanted to say he would have given us just such expression. I was

correcting some proof the other day and came to a sentence upon which the printer had ventured to pass judgment in his own words as to what I should have said; but in so doing he quite missed the mark. So also man sometimes attempts to put the mind of God's utterances in his own form of speech and of course always fails in the attempt. In talking about the scriptures we may have freedom of speech, but when it comes to expressing our faith we should let God be heard in his own exact language. It was the promise of Jesus to his disciples that the Holy Spirit should teach them what they "ought to say" (Luke, 12: 12); and we are exhorted by Paul to "hold fast the form of sound words" (2 Tim., 1: 13). If any one should undertake to test my faith by any form of words whatsoever not found in the Holy Scriptures, I should look upon it as an improper test. The document submitted might express the truth of the scriptures for ought I know but I have no means of being certain of it and moreover it fails to come with the proper authority since it has not the stamp of the Holy Spirit upon it nor the blood seals of him who has redeemed us. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." That we have drifted from the things that were heard from the apostles, a religious conversation of ten minutes with most any one will abundantly show. Some would probably say it would be best to begin by correcting the things that have called forth the impure speech, that so long as we have certain orders in religion it is proper to give them appropriate names; and this view of it I admit is not without a degree of truth. Yet if one should strike the first link of a chain the effect would become a cause to set the succeeding links in motion. Even so, though our religious nomenclature be a re-

sult of an imperfect state in religious matters yet by a strict adherance to the exact Bible forms for our formulated statements of religious truth, the very speech used would become a means of correcting our errors in fact. If in adhering to pure speech it did not correspond to our religious customs it would show us all the more clearly where corrections should be made. We would then have the proper standard by which to mete out what was lacking in our Christian Characters. For example let all adhere strictly to just what is written in expressing their faith and every Roman Chatholic, Unitarian, Trinitarian, Methodist and Universalist would disappear in a day, since none of these names can once be found in all the sacred writings. There would not be a Christian Church, a Disciple's Church, nor an Episcopal Church in all the land. But what is wrong with these time honored names ? some one will ask. My answer is they do not have the sanction of the Holy Spirit, and therefore we can have no assurance of their being correct. Moreover we may rest assured that all such names to represent God's Church and his children are out of place since it is forbidden to add to his word.

"Be not deceived God is not mocked ; for whatsoever a man soweth that shall he also reap."

J. M. McCaleb, Tokyo.

With the Biblical Critics

The Logia :—The discovery of this valuable Ms. of Christian thought has been previously noticed in *The Voice*. It seems destined to become a rich morsel for the speculative critics. One of the most interesting reviewers is Prof. Harris in the Contemporary Review for September. *The Voice* wishes to call attention to some of the purely conjectural

hypothesis contained in Prof. Harris' observations.

The *Logia* says:

> Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father.

In explaining this Logion Prof. Harris finds in Clement, of Alexandria, a passage discussing Isaiah LVI: 3 – 5, where he says that *they keep the Sabbath by refraining from sin*; and thus cutting themselves off from sin, *they fast from the world*. Now, says the Prof., Clement knew the Logion, and interpreted it figuratively, and not literally. A parallel is also cited from Justin. Moreover 1 Peter ii: 10, "Abstain from fleshly lusts which war against the soul", is traced to the Logion. And the Prof. concludes with, "We find not only that we are believing the Gospels, but that there was more in the sources of the Gospels than is conserved in the Gospels themselves."

Now the argument for the priority of the Logion is very inconclusive. But even should this be admitted, it would, of course, figure very little in regard to the authority of the N. T. For the sources of the Logion and N. T. might still be independent of each other. It is quite reasonable to suppose that the Savior's sayings would have scattered abroad by oral communication, and would have been written down by many. And these various writings would have been entirely independent of each other. In view of these most reasonable suppositions, we cannot see how the N. T. can be debtor to these Logia, even should the Logia have been written first.

And further, we cannot see how it is satisfactorily made out that Clement and Justin quoted the Logia and not the N. T. Both existed in the days of these Christians. We venture to suggest that it takes a great stretch of imagination to reach such a conclu-

sion. But this critic goes still further and says that Paul, too, quoted the Logia; for example, Acts xx: 35. The Prof. says:

How ancient this collection must have been, if we find it quoted by Paul, by Clement of Rome, and by Polycarp!

Well how does our critic know all this? Suppose they quoted some other document: what then? The Lord has not in any records we have of the gospel used just the exact words, "It is more blessed to give than to receive" (Acts xx: 35); but this is quite another thing from saying that Paul quoted the Logia. Our critic, finally, after *restoring* the customary introductory words, "we ought to remember what things our Lord said in his teaching, for he said", which are omitted in the Logia, concludes:

The critical importance of this attempt to restore the opening of a primitive collection of Logia is very great. On the one hand, it gives us the suggestion of an earlier Gospel or Gospels than any of our existing volumes. On the other hand, it prevents our quoting Clement and Polycarp as attesting the antiquity of the Canonical Gospels. And this means a possible lowering of our idea of the antiquity of the extant Synoptists.

Our critic may see this; but we fail to see it.

The Tower of Babel:— The Independent seems to be cracked not only morally but orthodoxically. Dr. William Hayes Ward, Editor, says: "I regard the story of the Tower of Babel, told in Genesis, as one of the most interesting religious folk lore tales current among the Hebrews which has been most happily preserved to us by the sacred writer. It is not to be taken as veritable history, but as a religious story, one that has the same grand monotheistic character as the stories of the Creation and the Flood, with which it is associated, and which was, like them, admirably adapted for the religious instruction of the Hebrew people, offering a marvelous contrast to the puerile myths of the surrounding nations."

Dr. Henry Mason Baum, editor of "Monumental Records" contends that the story of the Tower is credible, and veritable history. He says: "The account given in Genesis xi: 1 – 9, is a brief historical record of an important event in the early history of the human race. There is nothing incredible in it."

It seems that even so big a paper as the Independent is not exempt from the contagion of critical infidelity.

—"Other religions are greater than their founders. Confucianism is greater than Confucius, Buddhism than Siddartha, Judaism than Moses, Mohammedanism than Mohammed. But Christ is greater than Christianity; the Founder is greater than the religion which he founded. Its accretions are corruptions; it might almost be said that its development is degeneracy. The Sermon on the Mount is greater than the greatest of the creeds; the Lord's Supper is sublimer in its simplicity than the High Mass in its elaboration; the message and ministry of the twelve, with the Master as their leader, are larger events in history than all the complicated ecclesiasticism of the Middle ages, with its clerical orders and sub-orders."— *Lyman Abbott.*

— Professor Harnack, in his recent book on the History of Ancient Christian Literature, makes this observation: "I do not hesitate to use the word 'retrogressive' (*rückläufig*); for we should call things by their right names, and in the criticism of the sources of primitive Christianity we are without question moving back towards tradition." This is certainly a hopeful prophecy from one of the wayward sheep. After saying that the Tübingen school has been generally abandoned, he continues:

Chronological outline in which tradition has arranged the records is correct in all its principal points, from the Pauline

epistles to Irenaeus, and compels the historian to look away from all hypotheses regarding the historical course of things that deny the correctness of this outline.

It is not strange that waves of extreme skepticism foam out their own imbecility and return to the quiet steady flow of the deeper ocean of truth.

Biblical Interpretation

Conducted by

J. M. McCaleb, Tokyo.

The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children forever that we may do all the words of this law," Deut., 29 : 29.

The word "interpretation" is a word somewhat abused. It is often made to denote a number of different and, may be, conflicting constructions that may be put upon any given passage of scripture. No one passage of scripture can have two or a half dozen different meanings, either one of which may be selected to suit the different tastes and views of so may different persons. The scriptures however are made to serve this purpose and people go on quite contentedly with their differences helping themselves over the difficulty by saying "You have your interpretation and I have mine." For example the meeting of the apostles and elders with the Church at Jerusalem (Acts, 15) is made the precedent of a number of different systems of church polity, all of which are defended from the one text, and either system of which may be selected or rejected according to choice. Such a method of treating the scriptures is very hurtful and leads to confusion. The inspired writers doubtless meant something definite in speaking on any particular point and if we fail to get that meaning, whatever it may be, we have, not an *interpretation* but an *error*. When the Mormon for example, claims that 1 Cor, 15 : 29 means that some living person can be baptized for a dead friend who may have died without baptism, he is either correct and all others of a different view in error or he is in error and some other view the correct one. And so in all other cases where differences arise. The word *interpretation* therefore should only be used in the sense of ascertaining what is the exact import of "the things that are revealed."

A seeming exception to the above remarks is where a certain scripture has a historic and a prophetic, or a literal and a spiritual meaning. But where there are such passages both meanings are important and neither of which can be dispensed with.

"The word 'then' in Acts, 9: 19, King James' translation, is misleading, since it seems to connect Paul's preaching immediately with his conversion. In the revised version the word 'then' is omitted and the sentence is made the beginning of a new paragraph. This seems to be the better arrangement and lessens the difficulty of interpretation. Now the 'straightway' of Luke connects Paul's with the 'certain days' he was with the disciples of Damascus, and not with his conversion. Luke means to tell us that as soon as Paul began to associate with the disciples of Damascus he began to proclaim 'Jesus that he is the Son of God.'"

—*Rev. Daniel B. Atkinson in "Heral of Gospel Liberty."*

"*If we keep his Commandments* (1 John, 2: 3). This is a profound saying. Would you know whether you know God? Do his will. You could not know my will without knowing me. The better you did my will the better you must first know me; because my will is myself. Obedience, then, is the highest theology. Whoso doeth his will shall know the doctrine."

—*Amos R. Wells in the Christian Endeavor World.*

"Jesus came from Nazareth of Galilee and was baptized of John in the Jordan," Mark, 1: 9. Why? Not for the purpose of entering upon his priestly office, for he was baptized while the law of Moses was yet in force which required that priests be of the tribe of Aaron;" For it is evident that our Lord sprang out of Judah; as to which tribe Moses spake nothing concerning priests" (Heb. 7: 15). "Now if he were on earth he would not be a priest at all, seeing there are those who offer the gifts according to the law" (Heb. 8: 4). Christ became our mediator or high priest when he entered heaven, "For Christ entered not a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." (Heb. 9: 24—26). For what then was Jesus baptized? There are two reasons

given in the scriptures: (1) "But Jesus answering said unto him, Suffer it now; for thus it becometh us *to fulfill all righteousness*" (Matt. 3:15). (2). "I knew him not *but that he should be made manifest to Israel*, for this cause came I baptizing in water. And John bear witness saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and have borne witness that this is the Son of God" (John. 1:31—34).

—THE EARNEST CONTENTION CLUB.—

Exhorting you to contend earnestly for the faith. —*Jude. If also a man contend in the games, he is not crowned, except he has contended lawfully.* —*Paul.*

THE JAPAN MAIL AND THE SOCIAL EVIL AGAIN: This subject has previously been referred to in *The Voice;* and we would not again allude to the matter did not one of our secular contemporaries, the Japan Mail, continue to lend the weight of its influence to the support of the system in practice here. Not that the Mail has any *active* convictions on the situation beyond indulging in fortuitous adverse criticism on the forward steps of those who have at heart and hand the genuine welfare of Japan. Truly the Mail seems to be losing its grasp on sound logical reasoning. A few observations will illustrate this.

In its efforts to reduce Mr. Garst's statistics to absurdity (*reductio ad absurdum*), it gives other statistics for only two of the classes of immoral women, and upon this reasons that these constitute the entire population of non-virtuous women. Now I cannct but think that

here is manifested a deliberate intention to be careless as to the true situation of the case. Is the Mail with the experience of a generation in Japan so ignorant of the social evil; or willing to risk the loss of its reputation on such reasoning? Any one at all acquainted with the situation here, on reading the Mail's editorial (Dec. 4.) on the subject, will immediately see that some facts necessary to a correct judgment have been omitted. In reading recently in the Japan Times some articles on factory female labor, especially as it exists in Osaka, we were impressed with the immoral condition of workers. And this class is by no means small. Does the Mail exclude this class intentionally? It is useless to go into detail in regard to the female servant class, in which is included thousands of unfortunate girls and women. We cannot believe that the Mail is anything but inexcusably ignorant of these facts. Yet from the narrow *fenestrum* of its observation it fails to take notice of these facts. We believe Mr. Garst's figures are too high: the Mail's too low.

But our contemporary is inclined to defend the present system. It says:

> Our own firm conviction is that the licensing of prostitution is the only sound system. We are further persuaded that the Japanese plan of relegating the evil to remote quarters of the cities and confining it there, is excellent."

I wish every candid reader to look at the above. It is a fair specimen of our contemporary's logic. We refer to the second sentence. As to the first, for the present, we shall be going as far as the case demands to simply deny *in toto* that the licensing system is sound, rational or remedial. The second sentence is compli-

mentary. The system is excellent because it banishes the evil to remote quarters of the cities! Now, we are not at all certain that the element of banishment was considered in the matter; else it would seem that, if the system "is excellent" for this reason, it would have banished the evil to the summit of Bandai San and confined it there. But this would have been uncommercial; hence that feature of the system which locates the evil *near* the cities and confines it there is the really "excellent" feature which our contemporary lands!! We are viewing this one defence of the system from a purely reasonable standpoint. There was displayed just as much effort to secure commercial convenience as there was to take the thing out of town when this canker was awarded a suburban residence. And will the pacific Mail please give some reason why the plan when it attempted to banish the evil *from* the city failed to do so? Would it not have been more excellent if it had sent it up Bandai? Before we drop this point, we wish to say that the Mail's argument for the system, that the brothel is made so private and unabtrusive that a missionary going about for twelve years never saw it, is in perfect keeping with other specimens of its logic. If it had been banished to Bandai San not even one missionary would have seen it; but as the system is now, the brothel is allowed the most convenient quarters near the cities, but beyond the liability of fires, and many other inconveniences attending location in the midst of the city.

A few words also must be said about comparisons between Japan and the West. Our contemporary says:

"Mr. Garst denies that when Colonel Bacon discussed this matter he 'was making comparisons between countries.' * * * Knowing that in point of arithmetic, the social evil is no worse in Japan than it is in any Western country" & c.

The language upon which the Mail based its charge that Col. Bacon made a comparison between Japan and the West has been given in the last month's *Voice*. The Mail is simply mistaken. No comparison was drawn in the language. But what is the fact when the comparison is drawn? Take America, for example, where the gospel has done more for the people. We claim that the social evils do not prevail there to the extent they do in Japan. We offer three considerations for this claim.

1. We cannot believe that intemperance and immorality can prevail as extensively in the midst of Christian surroundings as where these conditions do not exist. Some other moral system might in non-Christian countries take the place of Christianity; but as long as we believe that the gospel is superior to any other or to none, so long must we believe that these evils will not prevail as extensively as elsewhere. This is an argument on general principles, independent of the facts; but if the facts should set it aside, Christianity would also be set aside. The Mail's assertion, then, is vertually equivalent to setting aside Christianity; and its kind acknowledgement "that earnest men like Mr. Garst and his fellow-workers may do much good by their efforts to effect reforms," is mocking the very efforts of every Christian worker.

2. The second consideration is that the prevailing custom of female entertainment at

social evenings, such as are often held reveals a lower ideal and standard of the social status. It is not an undecided question at all, that the *geisha* form a nonvirtuous class. There is nothing that we know of in America, which, occupying a comparable position, reveals such a status. If a number of respectable gentlemen, officials, for instance, heads of respectable families in the town, fathers with sons and daughters held in society, should assemble in an American town and entertain themselves in the manner in which it is often done by the corresponding class here the community would be torn asunder with indignation and shame.

3. Our third observation is that intemperance is more prevalent here than in America. A thing prevails most when it exists under the approval of the most people. Take, for example, on this point the prevailing custom of drinking at social gatherings (*Konshinkwai*). You may assemble a company of the highest respectability, the teachers and instructors of colleges and public schools for example. The limit to the drinking is only the limit of the capacity of the system to take in more. Now, we say if such gross drunkenness were *one* time only indulged in by the teachers of any educational institution in America, not one teacher would hold his position twenty-four hours.

The prevalence of any evil can only be measured by the amount of opposition and indulgence under which it exists in the community. Evil generally prevails most when and where least opposed. It is unphilosophical, and especially unscientific to attempt to regulate such evils as drunkenness and prostitution. The ideal state is one in which neither of these evils

exist. Then these license systems must look forward to a time when they too will not exist. But the license system creates drunkards and prostitutes, and hence creates the condition for its so-called perpetual demand.

When the company of those who are laboring for a christian moral basis in Japan shall have sufficiently increased, the license system will go; and instead of brothels alluring to hell, there will be houses of correcting leading to heaven.

Notes from China.

By D. F. Jones, Shanghai.

Things are moving not perhaps as one might always desire, though we trust may turn out for the best. China has to wake up or else put up with the consequences; it is not always easy to get a head of riots and bloodshed just as one would wish, yet strange to say it can be almost always accomplished here in China if the officials care to do and go the right way to work. In Wuhu we learn the Rice Mills to be operated by Foreign Machinery is to be destroyed before the Chinese New Year; but since official warning has been given things are quiet again and likely to continue. However, in the case of the two German Catholic priests murdered so far we do not see that the officials were to blame, unless it be for not taking more vigilant care in the past in punishing severely the bad element in those parts or giving them strict warning so as to restrain them. Be it as it may Germany is not going to be played with and China must begin, even though late in the day to learn her lessons. In the meantime Germany has a fine excuse to plant her feet firmly in the East and thus get ready for what she thinks necessary in the future.

— A very enthusiastic missionary in the person of Rev. Richards has just returned to China; he is a gentleman of much influence with many of the Chinese, and has been exerting some of his influence among the official class·

He is a man of big ideas, and aims of not stopping short of a large work; he yearns specially for the redemption of China. What with his pen especially, and his tongue there is no telling what God may use him to do. Still a hard task lays before him, as he and all will find. To break up the present squeezing system and establish equity will be no easy thing; for it has taken root deep down in the heart of officialdom. For instance twice have I heard that the highest Chinese official office here at Shanghai has to make in one year *one hundred thousand taels* (a *tael* one and a third dollar). Now this man's salary is quite a pittance, hardly enough for many a Missionary. Now where is this money to keep up his office, pomp etc. to come from, if not from this abominable bad practice of squeezing. How much he has given in presents &c. before he could possibly obtain such an office we know not, but as such positions in China are not obtained for nothing we may safely conclude it has cost him a big round sum. All things are possible to him that believeth so may our dear Baptist brother succeed in his arduous work.

— The Baptist Church at Ningpo celebrated its 50th anniversary Oct. 30th and 31st. One of their native helpers a Mr. Tsin Jing-Kwe, a son of their first convert baptized, referred to his father's work and the early history of the above named church.

I see the China Inland Missions seems to be ahead of any other Mission in China in the number of new Missionary arrivals and in numbers returning, though the former are more than the latter. Their field being large, they report quite a variety of experiences. In some places they, or rather their members, natives, especially, meet with much persecution; while in other places they are meeting with great encouragement. Dr. Webster of Kwei-yang, Kwei-chau writes: "a wonderful offer has come from a Mr. U., one of the most influential men in this city. He proposes to establish a dispensary, and maintain it at his own cost, even though it should mean several hundred *taels* a year, if I would go over and see patients there. The utmost liberty to preach the Gospel is promised, and, of course, only on this condition could the offer be accepted."

Our own part of the work is moving forward very slowly, not much to look at, still we keep up our meetings every Lord's day; at times almost alone while at other times quite a crowd.

Current Religious, Literary and Social News.

(During the past month.)

A querist asking about Roman Catholicism in Japan receives the following answer in The Outlook, of last August:

"Yout correspondent 'Querist' can find a clear and concise account of Catholic mission work in Japan from the year 1549, when St. Francis Xavier founded in that country *the church which no persecutions ever extinguished*, through 1894, in the Rev. Dr. Casartelli's pamphlet, 'The Catholic Church in Japan.'"

This pamphlet is sold by the Catholic Book Exchange, 120 West Sixtieth St., New York, at 8 cents. We believe it is claimed that vestiges of Xavier's work were found here when modern missions began; but whether there was enough for it ever to have risen by itself is a doubtful question. The persecution made a pretty clean sweep of it.

— The W. T. C. U. work in Japan won the prize for the largest percentage of increase this yeer. Miss Inouye, of Nagasaki, was the representative to the convention which met at Tronto, Canada. We venture to suggest that this increase is partly due to the presence in Japan of Miss Clara Parrish, an indefatiguable temperance worker.

— The N. Y. Herald has sent Rev. George H. Hepworth and a reporter to Armenia to investigate, at the request of the Sultan of Turkey, the condition of the Armenians and the causes of the recent troubles there.

— Another Ms. has been found in the Vatican library, Rome, purporting to be a report of the crucifixion of Christ made by Pontius Pilate to the Emperor Tiberius.

— A Roman Catholic church in New York is reproducing within its walls the famous grotto of Lourdes, in

France, where so many superstitions healings have supposed to have taken place.

— The following clipped from the Japan Times is a curio:

QUERY TO MISSIONARIES:— The ground of the *Tokyo Shimbun's* attack on the German occupation of Kiaochow, does not bear, having been gone over and over again by others; but its query to the missionaries, though there is nothing new about it, will be given below in substance for the benefit of the latter. The journal, then, believes that should the souls of the murdered missionaries retain consciousness, they are no doubt looking down upon the action of the German Government as wholly inimical to their spirit of sacrifice. But having not heard yet a word of protest against this unchristian aggressiveness from the missionaries of the Gospel, it finds itself compelled to suspect that they are the missions and emissaries who preach religion to hide their mission to brew trouble and pave the way for plunder and encroachment. What have the Christian missionaries got to say?

— Among other questions submitted by Count Kabayama, chairman of the committee on investigations concerning the new treaties, to the Diet some time ago were two relating to religion. One was whether the protection extended to Christianity was to be the same as that now given to Buddhism; and the other was as to what is to be done with common schools in which religious principles are taught. Upon this the Japan Times remarks: "To us it appears as though the authorities of the Home Office are wasting their time over questions that do not admit of two solutions. To such catagory belong those propounded by the Home Minister with regard to religious protection and school control. Perfect freedom of belief and equal protection, if any, will be the only course possible under our Constitution. As to common schools, leave them as they are." Sensible remarks, these.

— Out of thirty schools noticed, eight use the Emperor's Rescript on Education as a moral text; eighteen use Confucius; and the rest have no text book, but give general instructions.

— There are over 37,000 students in Tokyo.

— There is 80 per cent of illiteracy among factory em-

ployees in Osaka. No wonder the moral status is bad.

— A new literary magazine has been started by the Hakubunkan.

— The attack of Francis Willard upon Lady Henry Somerset is based on a letter from the latter to Lord George Hamilton approving the licensing of prostitution in India, especially for the benefit of the British troops. The condition is said to be awful.

— Mr. C. E. Garst, of the Christian Church mission given considerable public prominence to his favorite theme, The Single Tax. But it seems to *The Voice* that the Single Tax is not a panacea for all maladies, as Mr. Garst seems to think. The Single Tax should not be made more prominent in mission work than the gospel.

— A Japanese social magazine in comparing Buddhism and Christianity finds the latter superior emphasis of the moral sentiments, in energy, in social activity, in gratitude.

— The Asiatic Society of Japan is to be dissolved. Probably another on a broader footing will be organized.

— The Ladies' Higher Normal School has opened a post-graduate course.

— Director Koyama, of the Higher Commercial School, in writing recently on commercial education says that the culture of commercial integrity is of the first importance in such an education. Also he lays great importance upon the study of foreign languages.

— The Japan Times thinks that Buddhism has nothing to fear from Christianity when treaty revision goes into effect and foreign residence is permitted in the interior; but that the real danger will come from the rationalistic spirit spreading in Japan.

— Prince Konoye, Principal of the Nobles' School, writing lately in The Far East on the education of Japanese nobles says: "From dwelling in mediæval seclusion in the Palace, the sovereign of Japan has taken his place among men of thought and action, a student, a thinker, an earnest and enlightened ruler. The age of fiction has passed away. The supposed divine veil which hid the throne from our gaze has been entirely dropped and now the throne rests upon constitution, law, and intelligent patriotism."

— A new book in English on the late China-Japan war is announced, – the conjoint work of a Chinese and an American in Shanghai.

— Mr. Elizabeth Stuart Phelps has written a book, "The Story of Jesus Christ" (Boston, Houghton, Mifflin & Co.)

— Dr. Temple, Archbishop of Canterbery, may resign. His eyesight is failing. He was enthroned (whatever that may mean) January 8th last year.

— A body of Russian Christians, the Donk-hoborts, for the sole reason that they refuse to take up arms against their fellowmen were banished to the Caucasus among a most savage horde of ruffian mountaineers, — this in the expectation that they would be exterminated by these savage people. On the contrary their example of non-resistance transformed these barbarous people into gentle, civil human beings. Recently the Russian government has begun a new persecution against them, confiscating their property, and permitting unrestrained plunder. This has called out a protest from Count Tolstoi.

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THE

Shepherd's Voice

The sheep to his voice hearken.

Vol. VII, No. 3, March, 1898.

Martial Law for United States Citizens in Japan: We have not returned to this topic without due thought. Why should an American citizen resident in the foreign concession, and therefore in a sense not under a foreign government, and who is registered at his own Consulate and Legation, be required to swear the oath of allegiance before he can or even renew through his Minister a passport to travel in Japan, or receive the protection of his country?

Why should he also have to be domiciled in the U. S. before such a passport can be renewed?

Why should he be compelled to furnish a witness to declarations about which no one on earth can testify except his father and mother?

And especially, why should U. S. residents in Japan be required every two years to come forth with their oath of allegiance, or lose the protection of their country?

These are some of the regulations which, it is said, were sent out from the State Department at Washington years ago for the guidance of Foreign Ministers, and which until the present administration have lain through neglect unused. This *The Voice* does not for a moment call in question. But there *is* doubt in our minds as to these regulations being intended for U. S. citizens resident in foreign lands. They do not fit such citizens; for in such cases modifications have to be made. The whole thing in its

application in such cases seems to be a species of martial law, and appears exceedingly unfortunate. It has cast into the midst of a comparatively peaceful foreign community a feeling of iritation. There is hardly a U. S. citizen in Japan who could not give the very best evidence of his citizenship and loyalty. And why these extreme measures, as well as unsatisfactory measures, should be resorted to, probably no one but the State Department can tell. And just now while the Japanese government is showing a commendable disposition towards other countries, for any of these countries to up and compel its citizens here to declare their allegiance with an oath seems more than incongruous.

It is not an impossible thing that the State Department should in this matter go beyond the law, and that the Minister though following out his instructions from the Department should likewise be in the same error. If it is true that a U. S. citizen resident in a settlement conceded by Japan to the U. S. with other nations for the residence of her nationals cannot claim the protection of his country without every two years taking the oath of allegiance, it is not improbable that the Department has erred. Instructions lately drawn out from Washington by the Fourth of July episode here, amounts to nothing more than the Department re-declaring its own made rules and regulations. What does the U. S. law say on the subject? What do the Revised Statutes say? As *The Voice* is not able to own one of these expensive volumes, and as its legal training is quite as defective as that of the *Japan Mail*, it would not for a moment pretend to say that the Department has violated the Statutes; but the course of the Department seems unreasonable, and this, with the fact that the Department can be liable to overstep the Statutes, creates the apprehension that there is an error somewhere.

In referring to a matter of this kind the moral

aspect should not be overlooked. *The Voice* has already pointed this out in previous notices made on the late occurrence. We are mildly told that to be a good American citizen will not engender international animosity; and are led to understand that Fourth of July celebrations and an oath of allegiance are the surest criterions of good citizenship! Is that so? We hear this same kind of authority landing the Fatherhood of God and the Brotherhood of man. But what can be the meaning placed on such language when a spirit of schism and international rivalry and suspicion is cultivated between nations? Are not the Japanese, and all other peoples included in the Brotherhood? Are not the English included in the Brotherhood? Do we not all rejoice in the indication that the nations, by the rapid means of transportation, are being drawn closer together? that their chief interests and chief welfare are made common? And do we not all deplore, on the other hand, the active war preparations now going on, especially in the East? We are all either by birth or choice citizens of some temporal kingdom or nation. Here our local interests lie; and here the strongest national sentiments center. But because this is true we have no more right to hedge ourselves in, and build ourselves up at the downfall of others than one congregation of Christians has a right to build itself up at the expense and injury of a neighboring congregation. The principle holds in all other relation. In every society there are private interests which should be yielded for the sake of the community of good. And failing to recognize this truth has been a fruitful source of international evil. The same spirit of friendly feeling should be aimed at among nations that exists between families of the same neighborhood when peace and good-will prevail. If this were true it would be as difficult for one nation to celebrate a bloody victory over another nation as it would for one family to celebrate a victorious and

bloody family feud. Why is it thought a thing impossible, that nations as moral and upright individuals, should be guided by the noble sentiments of preferring one another? Are two men when acting together less amenable to the high code of justice and honor? Is a nation entirely exempt from such a law? While the laws of every land forbid force and establishes courts of justice as a means of settling difficulties which arise between its own citizens, is that nation consistent and reasonable when it declines to assent to the same means for settling international difficulties? It is this spirit, a purely Christian spirit, which the nations of the earth are utterly devoid of to-day. A man who buckles on two or three revolvers and struts forth proclaiming to every one he meets that he is now ready for a fray will soon meet another similarly equipped and the fur will fly.

It is this spirit of universal brotherhood so strongly emphasized by Christianity which alone can bring peace to the world. If I did not believe that this has saved to the progress of mankind more of human life and more of material wealth than war has ever saved I would not be a worshipper of the Christ.

National Education and Religion in Japan: One of the Yokohama secular newspapers in speaking of Marquis Ito's late utterances on the above subject concludes as follows:

The inference we seek to emphasize is simply that every possible encouragement ought to be given to foreigners who come to Japan for educational purposes, after the manner of the missionaries: foreigners who, partly because of their devotion to a cause which renders them indifferent to gain, and partly because of the aid given by fellow-enthusiasts in Europe and America, are able to devote their services to education without making demands of more than a merely nominal character on Japanese purses. Nothing should be spared to encourage these men. They are simply invaluable in Japan, and when, instead of hastening to recognize their labors, the Japanese Authorities ignore them

completely, and treat the splendid schools organized and conducted by them as institutions unworthy of even official classification, they display a want of discernment which seems to us very inconsistent with their usual character. We do not know whether the missionaries have ever taken up this subject earnestly and industriously. If they have, the public has never heard of the effort. We should at least have expected a monster petition signed by every missionary in Japan.

Of course, we missionaries are here much flattered by our worthy contemporary, as we are often made, from this same source, to feel vain! This is indeed a courageous and self-sacrificing, but a much misguided and probably unconscious, effort on the part of our Yokohama friend to counteract much mischief he is doing. To help him counteract himself, and to conserve the interests of true civilization in Japan, we take it as one of the thing which make these men "simply invaluable in Japan." We do not care to plead the cause of Christianity by presenting to the Emperor a "monster petition" in behalf of missionary schools as he suggests. And in intimating such a suggestion our worthy friend betrayed his lack of acquaintance with the genius of the religion of the humble Master. The Japanese will recognize the merits of the educational work of Christian missionaries soon enough. I would, indeed, regret to hear that any Christian worker ever even thought to propose such a petition. Our editorial friend's intentions may be all good and sincere, but his capability as a Christian guide are, we are sorry to say, exceedingly defective. Such a petition, even if it accomplished its end, would bring only another reproach upon the cause of Christ in this land.

Christian Denominations Responsible for Infidelity: It is not a pleasant thing to offer adverse criticism. It is, indeed, a thankless job. It usually brings hatred and contempt upon the critic. And *of all* the hated critics the religious critic is the

most hated *of all*. I would very gladly steer clear of such a work if I could in any other way discharge the obligations which have been laid upon me. Our Savior himself could not escape this duty, and consequently he met the fate of all critics. He told the religious leaders of his day that they had made void the commandments of God with their traditions. And if a Christian to-day wishes to be true to Christ he will have to say the same to the religious leaders of this day. With their traditions they have divided into sects the believers of God, and brought about the greatest obstacle to belief. No one who takes a candid survey of the religious status to-day will hesitate to confess that sectarianism is chiefly responsible for modern infidelity. Every man to-day who stands in any essential or active way of upbuilding any of the Christian sects is helping to strengthen infidelity in the land. This is a plain statement; but it is only in other words just what Christ has said. And if anyone is desposed to hate me for saying it, he must, to be consistent, hate Christ also for saying the same thing. I am simply repeating what Christ has said.

The difficulty is not so much that the world *will not* believe; but that the world *cannot* believe. How can any belief be arrived at when the witnesses are divided and give different testimony concerning the object of belief? Belief under such circumstances is absolutely impossible; and the blood of thousands who die in unbelief will be laid to the charge of sectarian Christians who give conflicting testimony. What do you suppose Paul meant when he exhorted the brethren to be of the same mind and to speak the same thing? Did he here enjoin an impossibility? The harmony of the witnesses is the most sure test of their truthfulness. We often hear in prayer meetings requests made that each may "testify for Christ"; and even special meetings for "testimony" are held; and a great number "stand up and tes-

tify"; and the meeting is scarcely closed before the members of the various sects begin to bunch off to themselves and go on presenting to a dying world conflicting testimony for Christ. The world simply cannot believe such testimony, and the denominations are responsible for it. And any religious organization larger than a local congregation and which does not include all Christians is a sect, a denomination, and nothing else can be made out of it. The denominations, societies, associations, will always remain unable to convert the world; because they do not, and *cannot*, give harmonious testimony. We venture to say that not one person who reads this will deny that it is both logical and scriptural; and yet this conviction will probably not make a single sectarian give up his denomination. We would like to have an explanation of this most sad and irrational condition of mind.

If we were content to be Christians outside of sects, to do in the capacity of individual Christians what the Lord commands, we would have nothing in the way of organization larger than a local congregation that did not embrace all Christians, and every Christian would be a live member exerting his strength through the one divine body which would sound out the gospel to the remotest lands.

If anybody wishes something more than what Christ has commanded for His church, as societies, organ musicals, candles, robes, sprinkling, human names, idolatry, and what-not, I presume he could have it; yet he ought not to label it the church or insist that others should so regard it, but should confine it to the private precincts of his private residence. These are the things which make denominations; and denominations are responsible for infidelity.

The Japan Mail's Use of Missionaries: Our worthy contemporary of Feb. 5th, in reviewing an

article in the *Morning Post*, of London, on Tokyo and the Treaty Ports, introduces the missionaries as follows:

> The missionaries of Tokyo, then, not having divested themselves entirely of their human feelings, may be suspected of harboring some resentment against Yokohama. Perhaps they do; but this we must say, that they invariably preserve the most absolute and admirable reticence on the subject. The quiet dignity of their silence is beyond all praise. Nobody could blame them, or would be surprised, if they remonstrated strongly against such displays of prejudice [of another Yokohama journal which the Mail never misses an opportunity to malign], but they answer nothing, which is the very best of all answers. They trust their work to speak for them. It cannot be said, therefore, that the missionaries betray any resentment. Where is this "resentment", any how? It would need a long search to find it, we imagine.

I am sure the missionary fraternity are affected little by these constant compliments beyond an occasional good laugh. And I am equally sure they would emphatically protest against the *Mail's* using them as a club to pound his Yokohama contemporary. If our friend were accustomed to ally himself with the missionaries in moral or Christian issues, it could reasonably be assumed that his present use of them, as on other occasions, was not from purposes of self-aggrandizement. But there exists just as wide a chasm between the *Mail's* and missionaries' aims and objects, as there does between his belabored fellow-journal's and the missionaries' aims and objects. And we have this advantage in dealing with the latter, viz., that we always know where he is to be found.

When the *Mail* intimates that the missionaries of Tokyo, or anywhere else as for that, harbor resentment against Yokohama, or any of its newspapers, he simply errs, not knowing the Scriptures nor the spirit of the gospel. The missionaries make mistakes: they make some awful ones; but I do not believe they have any hatred towards Yokohama.

An Object Lesson in Sectarianism: A man who professes the religion of Christ has no right to make a schism of any kind in what he admits to be the body or the church. The strongest argument against the Christian religion is based on the disgraceful divisions which exist. No condonement at all can be made for these divisions; but from every quarter, even from those who labor to perpetuate them, they are condemned. The Union church in the foreign settlement, Tokyo, a few years ago was the place of the Sunday assembly for all denominations in the city; but a spectacle which *The Voice* witnessed a short time ago tells the every recurring story of sectarian ambition and rivalry. The Episcopal church just over the bridge has built a church, and for convenience' sake, unity and brotherly love, now holds an English service, beginning at the same hour and closing at the same hour as the Union church. The audiences of the two churches are about the same in smallness; and when the services close, if you will take your stand with a crowd of Japanese lads on the middle bridge, you can witness the heartfelt courtesies of these two dispersing bands of Christians as they come meeting each other on the bridge. A sadder sight, made possible by prejudice, has hardly ever been witnessed on a mission field and in the very face of millions dying without the hope of heaven. It is all well enough to hear denominational adherents talk about preaching just Christ; but just Christ cannot be preached by a man who deliberately refuses to obey Christ. It ought to be ingrained on the heart of every professed Christian that divisions are sinful, utterly contrary to Christ. No body of believers can exist larger than a local congregation and smaller than the whole church and not be a sect. It is just the failure to see this distinction which has multiplied divisions. And this with another cognate error, that of thinking there can be nothing done without

human organization, has laid broad and deep the foundations of permanent division.

Thousands of missionaries read continually the prayer of Christ, that his believers might be one in order that the world might believe, and yet deliberately in the eyes of that unbelieving world remain sectarians. What will the condemnation of such be in the end? We should tremble at the thought of meeting a just Creator; for we know better, and yet do it not. There is no shadow of justification for the various sects as Baptist, Presbyterian, Methodist, Episcopalian, etc. These divisions are bewildering to the un-Christian, shameful, and utterly displeasing to God. The labor to convert the world in the present state of division is largely a failure. There is just now one chief work, and that is to preach unity.

The Revival of English in Japan: For more than a year a real revival in the study of the English language in Japan has been growing. Private English schools have multiplied, and English departments have been opened in schools already established. English teachers are wanted, especially for schools in the interior.

No doubt the principal cause of this renewed interest is the anticipation of the new foreign relations soon to go into effect, when intercourse with foreigners will be unrestricted.

This new interest does not lie exclusively in the line of commercial enterprise; but likewise in the field of religion. It is noticed that Buddhists are bestirring themselves to be equippd with the Western vehicle of communication. A delegation has been sent by them to the West to study the different phases of religion there. They have opened schools also for the study of English; and their young men pursuing their studies in other schools, are taking advantage of the English departments in those

schools.

All this means the importation not only of Western ideas, but Christian ideas likewise; for Western thought is largely Christian thought. No one at all acquainted with this subject can doubt the rapid spread through this means of Christian sentiments. This is one of the chief ways through which Japan is becoming leavened with Christianity. And while it must not be overlooked that, in the mouths of many English speaking foreigners in Japan for whom Christianity cannot in the least be held responsible, the English language is made a weapon of attack upon the gospel, yet in this very way it is still helping to bring into notice the religion which saves. And to this means we attribute no small part of the wide influence now wielded by Christianity in this country.

There is only one sorrow which we have ever felt all through the matter of English Bible classes in Japan, viz., that we could not entirely throw off the thought that many who professedly attended for Bible instruction came really for the English only. Yet even here many who thus came have returned believers in God.

To a "Globe Trotter" who travels only half around the world these days the conviction will soon come that English is the one universal language which all nations must speak. It is the only language compounded of all languages, the language of the most advanced science, philosophy and religion of the world.

It is the language chosen to-day in Japan by the native scholars and thinkers as the depository of their thought, as the vehicle of communication with the literate both native and foreign. This statement is confirmed by the numerous periodicals issued by Japanese in English. However politics and literature seem to engross most attention. There is one moderately representative Buddhist English magazine.

And in the field of Christianity *The Shepherd's Voice* alone holds the fort at present. In this department, however, there are a goodly number of vernacular magazines issued under the patronage of the various sects, and in their way contributing to the spread of a knowledge of Christ.

The utilization of the rapid spread of English in Japan is a topic worthy the careful consideration of Christian people. This has not been overlooked by foreigners whose interests lie only in commercial lines.

The Economy of Sectarianism: It is a most common thing now-a-days to hear un-scriptural human missionary society advocates say that the strength of mission work lies in the unity and compactness of organization, that is, the human organizations in vogue. This unity, so they say, insures to them the largest income, and consequently, the largest number of missionaries sent into the field. And for all the thousands of dollars raised and hundreds of missionaries sent out this landed unity and co-operation get the credit. So much for what unity is claimed to do.

Now turn to another phase of the question; but do not forget that the hundreds of money and men sent to mission fields are here attributed to *unity*. Now the same prosperous condition in money and men is, when sectarianism is depended, attributed to *division*. A few years ago a writer in the *Missionary Review* said, 'who would think of saying there would be so much of money and men sent to the mission field if there were not some thirty sects at work.' Which is correct? Both? Then those who oppose sectarianism should shut up shop, or else hang out the denominational sign-board.

But if you say the unity simply within the sectarian fold has done it, then why would not unity of all the sects into one have a proportionate increased

effect? If you say the division of the forces has done it, then why would not a further division have an increased effect?

This dilemma which the supporters of societies and denominations cannot escape arises from a wrong conception of the whole matter of organization in religious work. The only division known in God's word is the local congregation. And any other division, whether missionary society, Y. P. S. C. E., Y. M. C. A., denominations or whatnot, are unscriptural and severely condemned by Christ. Beyond the congregation there cannot scripturally exist any other body of believers which does not embrace every believer in the world. The unity which holds together the various sects is the unity of a body unknown in God's word. And every such body represented on the mission field only adds more confusion, and helps to delay fulfillment of the prayer of the Lord. We cannot hope to escape the just wrath of God while lending our talents to perpetuate the very thing he condemns. We are all ready, no doubt, to ask the Lord, "Is it I, Lord?"

"The Reign of Peace."

A Sermon.

I. The Text.

It can scarcely be said, now-a-days, that newspapers contribute much towards bringing about the reign of peace and goodwill upon earth. — *Japan Mail, Feb. 5th.*

II. The Sermon.

We all talk of the gospel of peace and the brotherhood of nations, but we make ready unceasingly to cut one another's throats and to save our own jugulars against the murderous hands of our neigh-

bors. The unhappy necessity confronts Japan also. That she could stand up alone against Europe sounds an extravagant proposition, but there can be no doubt that the duty of her statesmen is to make her so formidable that no European Power, or combination of European Powers, will readily molest her. Her safety depends on herself, and however regrettable it be that she should devote a large part of her resources to non-productive purposes, there is no gain saying the fact that the higher the premium a nation pays for insuring itself, the better its chances of immunity.—*Japan Mail, Feb. 5th.*

III. Socratic Commentary.

Is the text of the preacher true?

Yes, the text is quite true, my lad!

Did the preacher preach from that text?

Yes, he preached a long way from it.

What do you mean by "a long way from it?

I mean that the text deprecates the hostile preparations which newspapers encourage nations to make against each other, while the sermon beyond the first sentence encourages Japan to do the same.

Why does the preacher do this way?

You ask too difficult a question, my son.

What is murder?

It is premeditated killing of our fellow men.

Would it be wrong then for one man to murder another?

Yes.

For two men to murder two other men?

Yes.

For 100 men to murder another 100 men?

Yes.

For one nation to murder another nation?

Yes.

Are there any laws against murder?

Yes, all civilized nations forbid their citizens to

murder any one.

Do they by "any one" include the citizens of other countries?

You ask too difficult a question again, my son.

If nations would turn their attention to disarmament and to the cultivation of the arts of peace would war be less probable?

Yes. This idea that war is made less probable by nations arming themselves is false both in nature and history. The least prepared a man is for a fight the least probable it is that he will raise a quarrel. The more weapons he hangs about him the more overbearing and quarrelsome he is. This is confirmed both in Japan and America by the laws prohibiting the carrying of weapons. It is also illustrated in the case of China. The pick which other nations seem to have at China is not because China is helpless to resist, but because she is continually committing outrages against the citizens of other countries. If China were armed and equipped, and yet continued these outrages, do you suppose the nations would endure it as patiently as they now do? No. China would be wiped from the face of the earth in less than a year. It is even now her weakness that saves her. While to every general law there may be exceptions, still it remains generally true that no nation will tresspass upon the just rights of another.

Christianity, man and nations, all proclaim that war is wrong. To live in harmony with this principle all should oppose war. The newspaper which flaunts this sentiment in one column and rejects it in another would not seem to be morally balanced. A man who keys his life to this high principle and sacrifices all for it hands down to posterity a name and an influence which outweigh the fame of a hundred great generals who painted red a hundred battle fields. A nation which would adopt the same high ideal, even though it fall a submissive prey to the avarice of overbearing force, would leave a lesson

to coming nations which would advance civilization more than bloody wars.

Does the preacher believe in the brotherhood of man?

Yes, he so intimates.

Does the preacher also believe that brother should go armed against brother?

Yes, he so teaches.

What kind of a preacher is he?

He doesn't say.

That's funny for a preacher!

Yes.

Shinto Mythology.

By Prof. F. A. Wagner, Yokohama.

If it were not for the admirable amount of self-control I pretend to possess, my indignation would almost make me shout: "I am ashamed of being an Americanized German!" Goodness gracious! I can hardly keep myself from (no, no, not swearing!)—from crying for shame! What do you think, dear Leader family. "It is reported from Nagasaki that four German and one American have joined the Shinto faith! Their pledge is as follows: 'We hereby embrace the principles inculcated by the great deity enshrined at the temple of Izumo, the supreme god of gods of the universe, and we solemnly vow to observe the regulations of the sect.'" So I read in Bro. Snodgrass' monthly magazine, The Shepherd's Voice, (A well-edited publication!) Now, what "principles" did these worthies "embrace"? Oh, yes! Principles "inculcated" by an "enshrined" great deity! An enshrined supreme god of gods of the universe at that! The center of the universe, therefore, would be about fifty miles south of Osaka, and shaky Japan is its solid "home." I notice there are "regulations" of a "sect" to be

observed. That's proper. Sects have regulations. And, if they are in a manner conformable with the "inculcated principles" of some enshrined one (you know?), the "Shinto faith" of those five specimens of German and American abomination must have filled the bottomless pit of hell with diabolical hilarity. Ingersollism, compared with Shintoism, is only a moneymaking gospel of wanton ignorance, while Shintoism is the gospel of heathenish Spiritualism. And that means diabolical Spiritualism with very strange mysteries.

My reading the Shinto bible, the Ko-ji-ki (added to our library), enables me to tell our readers something about the enshrined Izumo deity. I will try to give you an idea of the "religious" character of Shintoism (the religion in which our Bro. Fujimori was born and raised). Then you will have some reason for properly and deservedly admiring the "brain power" of those converts. I copy from Mr. B. H. Chamberlain's excellent translation, published in the "Transactions of the Asiatic Society of Japan," Vol. X., supplement. Says Mr. C. in his introduction:

Of all the mass of Japanese literature, which lies before us the result of nearly twelve centuries of book-making, the most important monument is the work entitled "Ko-ji-ki," or "Records of Ancient Matter," which was completed in A. D. 712. It is the most important because it has preserved for us more faithfully than any other book the mythology, the manners, the language, and the traditional history of ancient Japan. Indeed, it is the earliest authentic connected literary product of that large division of the human race which has been variously denominated Turanian, Scythian and Altaic, and it even precedes by at least a century the most ancient extant literary compositions of non-Aryan India. [This is very interesting information. About 370 years after the church historian, Eusebius, the Ko-ji-

ki was made up.]

The origin of the Shinto bible is as follows: Emperor Temmu did not like the increasing corruptions creeping into the family records. He resolved to take steps to preserve the true traditions from oblivion. He examined the records and purified them. There was a man in his household, named Hiyeda-no-Are, who had a powerful memory. Emperor Temmu instructed this man till he knew genuine traditions by heart. His Majesty died, and for twenty-five years Are's memory was the sole depository of what afterwards received the title of Ko-ji-ki. Then the Empress Gemmiyo ordered one of the court nobles, Yasumaro, to write the genuine traditions down from the mouth of Are, which was done in four months and a half. As offsprings of the heavenly deities, the Emperors of Japan (including the one who rules to-day) are incarnate gods as it were. Hence they are very infallible (perhaps even more so than the Vatican god), and this is the reason why the Ko-ji-ki is a book of highest authority. It is the bible for the nation, as Joe Smith's fraud and humbug is the bible for the Mormons. And now I am ready to give our readers some selections, historical, doctrinal and nonsensical. The court noble, Yasumaro, wrote a preface to the Ko-ji-ki, in which he runs rapidly from the creation of Japan down to the time of the Empress Gemmiyo, saying more about the beginning of the beginning than "the book" does, hence I will quote from preface and book for comparison's sake. In the preface we read:

Now when chaos had begun to condense, but force and form were not yet manifest, and there was naught named, naught done, who could know its shape? [In the authentic book this "revelation" is minus; not there!]

Who could know its shape? Well, if the enshrined god of gods of the universe didn't, nobody

did. Sure 'nough! But that god wasn't born yet. In Shintoism chaos comes first, gods afterwards. The chaos condensed—without force. The process of condensation, which is an act of consolidation (and activity without force would be nonsense), had nothing to do with "form," mind you. Condensation, however, has a system, or at least a principle of formation. It is a good thing that the Shinto Bible itself didn't commence with this nonsense of an arbitrary self-creation. However, it does start with a nonsense of its own, as we shall see later. The preface continues:

Nevertheless, heaven and earth parted, and the three deities performed the commencement of creation.

The grammatical use for "nevertheless" is beyond the limits of logic. Force was not manifested, nevertheless force coaxed heaven and earth to "part." Form was not manifested, nevertheless heaven and earth parted, not only formally, but for good! The three deities (and where did they come from?) did not perform any commencement of creation whatever. Chaos was there—uncreated, or, perhaps, self-created; heaven and earth, each of them un- or self-created, parted without force or form. But now the Ko-ji-ki opens the mouth, and this is what Emperor Temmu told Mr. Are, the man with the powerful memory:

The names of the deities that were born in the plain of high heaven, when the heaven and earth began, were Ame-no-minaka-nushi-no-kami [kami stands for "god" or "deity;" this pretty and easily pronounced name means the deity master of the august center of heaven], next Takami-musubi-no-kami [the high, august, producing, wondrous deity], next Kami-musu-bi-no-kami [the divine, producing, wondrous deity]. These three deities were all deities born alone, and hid their persons.

I shall not torture our readers any more with

those names. One has to "join" the Shinto faith to observe the regular pronunciation of a string of sacred syllables. One "kami" has a name only twenty-seven syllables long, the translation of which sounds very silly: His augustness heaven-plenty, earth-plenty, heaven's sun-height, prince rice-ear, ruddy-plenty ! ! ! To be born alone means to come into existence out of nothing. Nevertheless, they were born. They were not born out of chaos; neither heaven nor earth was responsible for their coming into existence "in the plain of high heaven." Their mothers were some mystical ? ? ? I suppose, and what for were they born from some everlastingly unknown interrogation points? Simply for to hide their persons. And what does this hiding mean? Dying ! ! Well, that's worth living for as a "born"-out-of-nothing-god. In the preface Yasumaro says, after stating that three deities performed the commencement of creation (the Shinto record saying nothing about such performance):

The passive and active essences then developed, and the two spirits [essences] became the ancestors of all things.

Confusion is getting prolific. Chaos is one thing, heaven is another, earth a third one. Three things at least were there before the ancestors of all things ever "developed." Hence we let the preface go as something without authority. Ko-ji-ki now is our source for further information. After those three born deities had died, we read:

The names of the deities that were born next from a thing that sprouted up like unto a reed-shoot when the earth, young and like unto floating oil, drifted about Medusa-like [i. e., like a jelly fish], were the etc., etc., kami, next the etc., etc., etc., kami [the pleasant reed-shoot prince elder deity and the heavenly eternally standing deity]. These two deities were likewise born alone, and hid their persons.

To be born from a thing sprouting up like a reed-shoot and then to be born out of nothing is a queer thing. Again these deities were born for nothing else but to die, and so they did. The Medusa-like drifting young earth—like unto floating oil—is spoken of in a language which sounds somewhat like a misunderstood Bible statement: "And the earth was without form and void." And now we find a line, closing the first section, which has undergone a strange exegesis:

The five deities in the above list are separate heavenly deities.

Mr. Motowori says these five were separate and had nothing to do with the creation of the world. Hence Mr. Yasumaro's preface is theologically corrupt. Emperor Temmu told Mr. Are what Mr. Y. wrote as The Ko-ji-ki, and we come now to the names of seven divine generations. Now, the number "seven," happening here to be mentioned for the first and last time in the Japanese creation story, I tried to find out if there might be a possibility for discovering some faint echo of the Bible record. It appears to me there is one, but badly mixed up and mutilated. I will number the generations, adding to it the statements made by Moses.

The names of the deities that were born next were:

1. The deity standing eternally on earth [Let there be light. First day]. Next:

2. The luxuriant integrating master deity [firmament, waters above and below divided. Second day]. These two deities were likewise deities born alone, and hid their person. The names of the deities that were born next were:

3. The deity mud-earth lord, next his younger sister the mud-earth lady [plants. Third day]. Next:

4. The germ-integrating deity, next his younger sister life-integrating deity [sun, moon become

visible. Fourth day]. Next:

5. The deity elder of the great place, next his younger sister the deity elder lady of the great place [fish, fowl. Fifth day]. Next:

6. The deity perfect exterior, next his younger sister the deity oh, venerable lady [cattle, etc.; man, woman. Sixth day]. Next:

7. The deity "the male who invites," next his younger sister the deity "the woman who invites" [rest. Seventh day].

A shadow of a slender Mosaic thread seems to run through this period of generations, divided by seven. There is a completing growth period, a mud, germ, life period, ending with man and woman, the preceding "kamis," indicating their possessing the earth, and being perfect. The Japanese mythology, however, knows nothing of SIN, with DEATH as the consequence thereof. The two last named deities are the creators of Japan. This they did by giving birth to islands after they could stand safely on one, the Island of Onokoro. This island was made, not born! Ko-ji-ki tells us:

All the heavenly deities commanded the two deities Iza-na-gi [male who invites] and Iza-na-mi [female who invites], ordering them to "make, consolidate, and give birth to this drifting land." Granting to them an heavenly jeweled spear, they thus deigned to charge them. So the two deities, standing upon the floating bridge of heaven, pushed down the jeweled spear and stirred with it, whereupon, when they had stirred the brine till it went curdle-curdle, and drew the spear up, the brine that dripped down from the end of the spear was piled up and became an island. This is the island of Onokoro. [A little island near the larger island of Awaji.]

After that, being now on solid ground, they "gave birth" to islands and countries. Hence all Japan is a divinely born group of more or less shaky

islands. Land being "born," the male and female deities gave birth to deities, in number thirty-three. The last one being the fire burning swift male deity, caused the death of his mother. From some filthy stuff of the dead deity eight deities were "born." Now we have to understand the names of those divinely born deities signify mountains, rivers, lakes, trees, and even ugly things. Many passages in the Shinto bible had to be translated in Latin to hide their original "smell."

It would take too long a time to go through all those genealogies till we come to the great deity enshrined at the temple of Izumo, whom four Germans and one American worship as the supreme god of gods of the universe. Taking the short line, I condense the history of his "ancestors," because the supreme god of gods has them. And one of them quite a bad, rascalish fellow. After the deity male who invites went to see his dead wife in the underworld in vain, she being in a condition of corruption (eight thunder deities being born in her putrid body), he took a bath to purify himself. Throwing down his garments, etc., each article produced some deity. The washed-off filth of his body produced quite a good number. When he washed his left eye the sun deity was born, and when he washed his nose the ancestor of the enshrined Izumo god of gods came into existence. And he was a bad one! The widower of that deity whose corruption he was bestowed upon his daughter, the sun deity, the plain of high heaven to rule over it. To his son, the moon deity (whom he washed out of his right eye), he bestowed the night. To the son born from his washed nose he gave the sea plain. But this son didn't like his share. He cried, and by doing so he dried up the rivers and seas. When his pa asked him what he was crying for, he said: "I want to go to my mother in the underworld." (That deity did not know that his father's nose was his real

mother.) The papa got mad and chased the bad son out of the land. Then the ancestor of the god of gods, etc., made up his mind to visit his sister, the sun deity. This lady was afraid of him. She let down her hair in bunches and fastened jewel strings on them. The two met—and produced children; he by blowing the jewels away; she by breaking his saber in pieces. But the brother insulted his sister scandalously and she hid in a cave, and darkness prevailed. Then the eight hundred myriad deities stuck their heads together, planning how to get the sun out of the cave. A mirror was made and placed before the shut door of the cave. Some strong deities took a hidden position to take hold of Mrs. Sun as soon as she should venture to open the door. Some lady deity then danced an obscene jig, which made the eight hundred myriad deities roar for laughter. Mrs. Sun was utterly surprised to hear that noise of Kami-carousal, and, to satisfy her curiosity, asked behind the door how they could enjoy themselves so tremendously, being in pitch darkness. A cunning answer was given her, viz., that a lady deity has been found far more illustrious than she. Of course, such news vexed her, and to see who her rival "in looks" was, she peeped out and saw her own brilliant beauty reflected in the mirror. She was caught, and not allowed to go back into her hiding-place. Her bad brother, who so scandalously had offended her, was solemnly expelled "with a divine expulsion." That mirror is now kept in the temple at Ise, near Bro. Imamura's home. It is so holy a relic that it is invisible to the eyes of the common people.

The bad brother, roaming around, killed a serpent that had eight heads and eight tails. It lived on the food fairy tales mostly always have on the bill of fare for fictitious monsters, i. e., young, handsome girls. In the middle tail of the serpent the ancestor of the god of gods found a sword, which to-day is kept in a temple shrine on the emperor's palace

ground, being another most holy relic invisible to the eyes of the common people. The nose-born deity then settled down somewhere, built himself a palace, and married many wives, raising a large number of children. One of his younger sons was the deity "heavenly brandishing prince lord"—the father of the enshrined supreme god, whose earthly names were Oho-kuni-nushi-no-kami, Oho-noi, etc., etc., etc., and three more etcs. Translated, the five names are: Deity master of the great land, Deity great name possessor, Deity of the reed plains, Deity of eight thousand spears, Deity spirit of the land of the living. He had eighty brothers, who hated him because he, like them, desired to marry some princess (although he was already a several times married youth). In the Shinto bible his wooing tour is carefully itemized, and reads like a childish nursery tale. For instance, he told a hare whom a crocodile had skinned how to restore its white fur. This story of "the white hare of Inaba" forms a lengthy section or chapter. On Mt. Tema his brothers killed him by burning a large, pig-shaped stone red hot, and rolling it down the hill, calling on him to catch that "red boar." He caught the stone and was burnt to death. His mother, crying and lamenting, went to heaven and begged for help. Princess Cockle-shell and Princess Clam restored his life by "smearing" him all over. He rose from the dead a "beautiful" young man. Then again his eighty brothers killed him, but his mother revived him. Well, to make a short story of all the fictitious nonsense, be it briefly stated that he swept his eighty brothers into "every river," married several wives (some of them quite jealous ladies), and ruled the land. He did it with the help of several deities—till he abdicated the government, with his one hundred and eighty sons, in favor of some deity with a name twenty-three syllables long, whom the sun goddess sent down from heaven (born

of some of those blown-away jewels belonging to Mrs. Sun). Then the retired ruler "hid himself," i. e. died. A temple was built for him, and now he is the supreme god of gods of the universe, enshrined and worshiped at Izumo.

There is absolutely nothing soul-inspiring in the fictitious mythology of Shintoism; it is no religion at all, although it is crowded with eight hundred myriads of deities and many more besides. The above history of some man, who now is worshiped as supreme god in Izumo, plainly shows that the organ for intelligently adoring the absolutely divine is not developed in the Japanese brain. The utter want of the sublime the Bible contains so conspicuously in its wealth of refulgent truth—the very glory of divine revelation—makes the Shinto bible (although a very interesting literary antiquity) a book merely filled with fabulous nonsense, and altogether too realistic love stories interspersed with a poetry without loftiness of sentiments and ideas. The creation of Japan—all the "world" the Ko-ji-ki knows and speaks of—is so absurd that new Japan has to denounce it as a silly, coarse fabric, hence the string is cut that holds the high-flying kite of a national religion, which is tumbling down very ignominiously. And this undeniable "fact" irritates the conservative Japanese. I do not believe that the "conversion" of those five specimens of brilliant brain power is looked upon by the "real" intelligent Japanese as a triumph of divine truth over ignorance and unbelief. Whatever it may have been that influenced those "converts" to join the Shinto faith, certainly it is not to the credit of their conscience, since thy can not be ignorant of the existence of the Bible, the World's Book! If there is a more sublime statement, telling in only a few words a truth man absolutely is incapable of knowing without the help of divine revelation, and which reads as follows: "In the beginning God created

the heavens and the earth," I would like to know where to find it outside of the blessed Bible! From any standpoint whatever, be it philosophical, mathematical or religious, that statement is irrefutably logical all through, therefore it can not be but true, in spite of infidels and Buddhists raising objections. There is God first—a Creator. The forming power of an uncreated mind is spoken of as the first, intelligent, authoritative cause. Hence to go farther or behind a first, uncreated but creative, powerful cause would be sheer NONSENSE, because it is even an altogether mathematical impossibility, as any school-boy can tell. Only fools, wiseacres and wind-bags trifle with mathematical impossibilities, pretending to talk "philosophy," exactly what Paul said: "The world by wisdom knew not God . . . for the wisdom of this world is foolishness with God."

Shintoism, Buddhism, infidelity and idiocy know nothing of a creative, intelligent, divine first cause. Decent philosophy recognizes a first cause, but can not tell what, or rather WHO it is, since it is a cause identified with intelligence, hence individual. Anyone who for the first time reads the first Bible verse intelligently will ask: Why and what for did God create heaven and earth? And only a carefully and reverently studying the Bible will answer this question beneficially. Divine truth will lead him from Paradise lost, around Mount Sinai, to Jerusalem, prophecies preparing him for that marvelous scene on Golgotha, one dying on the blood-stained cross in darkness and shame! It will lead him to the Mount of Olives, where the crucified and risen One ascends to heaven, where he came from. He will learn of the inauguration of the "Church" at Jerusalem on Pentecost Day. Then, and only then, he will know why and what for God created heaven and earth. For the glory of his holy name! For the final establishment of his kingdom! For Christ's sake and those who are Christ's!!! "And

this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14).

—*Christian Leader.*

Evolution of the Present Christian Status in Japan.

By Eugenese Snodgrass, Tokyo.

Difficulty of the Subject: If there had been any steady development of a Christian condition in Japan the links in the evolution would have afforded the investigator an easy task. But the fluctuations have been so irregular and fortuitous, with sudden convulsions of enthusiasm, and then equally sudden subsidences, that any attempt to trace the course of Christian progress in Japan is rendered very difficult. It might be said that such a course of Christian growth was inevitable under the existing circumstances. It is not the nature of the peculiar Japanese civilization to take things by regular and graduated piece meals. Sometimes she seems inclined to over-dose herself, while again she would languish in fatal inactivity. That Christianity has not escaped this difficulty is not surprising; and any attempting to discuss the religious questions in Japan must not forget to allow much for this condition.

The Present Status: There is scarcely a town of any size that has not a Christian mission in it. And many of these towns have for years been centers of Christian influence for the surrounding regions. Numerous meetings are held during the week, both for children and grown persons. Also nearly every station where foreign

workers reside has a school either for children, for young men or women, or for all. English schools are also numerous. One or two schools approach to the college or university.

The sum total of native converts reaches about 35,000 Protestants, about the same number of Papists, and a less number of Greek Catholics. A smattering of what are known as non-orthodox Christians, as Unitarians, Universalists, etc., are to be recognized.

The whole number of believers represents the labors of some thirty denominations with five or six hundred missionaries who are here at work in a geographical territory about 8,000 square miles less than the state of California. Uniformity of Christian teaching does not exist under these circumstances; and this lack of harmony is becoming more and more apparent as denominations encroach upon each other.

There is a feeling among the leading native believers that the present condition is incompatible with true Christianity. These same leaders, many of them, are also down-right rationalists and skeptics and infidels. We are not certain that the same cannot be said of some of their missionary teachers. Probably the Congregational denomination has sinned in this respect more than any other. Their splendid Dōshisha college has become thoroughly saturated by Ashdolic doctrines, and there Dagon also has his devotees.

If the general impression could be summed up in one sentence it would probably be that just now in Japan the visible progress of Christianity is almost imperceptible. For the last nine years there has been a decrease in the number of converts. This apparent stagnation is liable to deceive, however; and it cannot be taken as a proof that Christianity is making no progress.

It is a peculiar truth, but a truth nevertheless, that often under a heap of worthless rubbish a fire is smouldering which will by and by burst forth with refining power. The fire is growing all the time ; but we do not see it. So there are indications that Christianity is working in a multitude of ways in this country, and that its power is being felt in quarters little thought off. Not only in native circles, but likewise in missionary ranks (though here the faintest), there is growing an imperative demand for a simpler gospel than any sect proclaims, a simpler worship than any denomination preaches, – a gospel and worship which can be seen when the New Testament is read. " Back to the Christ, is his gospel " is sounding louder and louder even here in Japan. " Give us none of rites, and robes, and rituals, and creeds ; but give us all of Christ and his salvation ", is the present longing within the actively concerned ranks of believers. May the longing be gratified.

Let us glance for a moment at the antecedents of the present status. These can be but imperfectly known.

Early Papal Propagandism : So far as the present status is concerned the early work of Roman Catholicism could be almost entirely left out of consideration, since its extinction before modern missions came was so complete. It is only worth while to mention in this connection the golden opportunity it had with a field entirely left to itself to demonstrate its power to regenerate a nation. It utterly failed, and paid the penalty of its failure.

Protestant Propagandism : The knowledge of Christianity has come to Japan chiefly through the progressiveness of Protestant influence. The practical principle underlying is embodied in the word " go " of the Savior's commission and the

word "neighbor" in his parable of the good Samaritan. The ground principle, and the one from which the practical derives its life and activity, is, that *Jesus is the Christ the son of God.* If this be removed from the foundation the edifice will fall. Christianity rightly interpreted makes man a member of both the church and of society. This has made Protestantism, so to speak, the almost sole benefactor of society; and since the word is unfortunate, it ought not to be forgotten that in this case it is simply a synonym for Christianity.

While this much must be awarded to Protestantism, yet it must not be forgotten that the present distrustful feeling among native believers is in no small measure to be laid to the charge of Protestantism. While Protestantism broke off the shackles of the Papacy which sought to force unity of opinion among believers, she immediately assumed the same intolerant, Jesuitical spirit of trying to force the opinion of all into some human mould. She has not yet learned the lesson Christ teaches in the 15th chapter of John, and which Paul also teaches in 12th chapter of first Corinthians. There are diversities of gifts and positions to be possessed in the body, the church. And the attempts which the various Protestant sects have made to force others to come under their creeds and narrow systems are palpable violations of Paul's and Christ's teaching. No one has any right to set up a fold and seek to force others into it. Any religious body larger than a single congregation and which does not include all Christians is plainly contrary to Christ. This the Japanese believers are beginning to see, as is clearly confirmed by the movement amongst them to break away from all foreign connection.

There are two phases of this tendency at

present observable. One is illustrated in the decadence of the Dōshisha, the Congregational college, where the movement is thoroughly skeptical and rationalistic; the other is illustrated in what is called The Japan Christian Church, chiefly orthodox Presbyterian, with the creed and articles amazingly condensed. This latter is becoming a well organized body of native believers, and is developing a tendency to push out into independent evangelistic work. It is not, however, the strongest force of native workers. In other bodies, as the Congregational, the same tendency towards independence is observable.

The Japan Spirit: The present stand still in Christian propagandism in Japan is to be attributed partly to what is styled the *Japan Spirit.* This is an excessive patriotism. It has been made a weapon against Christianity by both political and religious (Buddhist and Shintoist) phanatics. And no doubt it has had considerable influence on the native Christian believers in developing their independence, and in originating the new popular cry of a "Japanese Christianity". The Shinto faith is purely nationalistic, peculiar to Japan, and will never exist outside of Japan. Buddhism, while, as a religion, it has largely superceded Shintoism, has, like the latter, become patriotic and narrow. Christianity could not but antagonize these two faiths, and in doing so, it had to antagonize the *Japanese Spirit*, since the *Japanese Spirit* knows no neighbor beyond its own country. And this has been a stumbling block to the many shallow converts to Christianity. They have sought and failed to harmonize Christianity with the *Japanese Spirit*; and the consequence has been that a wholesome falling away from the Christian faith has taken place.

Many who did not understand the secret cause

of such an apostacy, and others who did understand it, and who would rejoice to see the gospel banished from this land (I include many foreigners in this latter class.), raised the cry that Christianity was a failure, that it was not needed in this country, and many other things with which Satan filled their minds in order to deaden their consciousness of their moral restraints which that gospel laid upon them. This was the hue and cry against Christianity only a year or two ago.

The effect, marvelous to tell, has not been that so sanguinely expected by the enemies of the faith. The trying circumstances, as was natural, awakened thought amongst the sober, sensible class both believers and unbelievers, and in two directions. First, investigation of the teachings of Christianity itself; and second, the investigation of the claims of the various denominational representatives of Christianity. In the first, it is being found that Christianity, rightly understood, allows all the scope needful for the necessary duties growing out of the Christian's relationship to his country, and that the *Japanese Spirit* entirely fails to promote the welfare and prosperity of the nation. Yea, it not only fails, but positively puts a barrier in the way of progress. A nation which draws within itself, like a mud-turtle within its shell, and, like that same lowly animal which snaps out its head only now and then to jerk down a duck or goose swimming above on the peaceful but progressive current of the stream, runs out to jerk in what belongs to others, must be content to remain as the mud-turtle while the great world of thought moves on above and beyond it. The mud-turtle is the very embodiment (or *enshellment?*) of the self-spirit. There you have it in perfection. But who would exchange

places with the mud-turtle?

In a meeting of Japanese preachers not long ago the *Japan Spirit* was freely discussed. It is on the wane. These believers, through the influence of but recent events, are interpreting the gospel from quite a different stand-point. They are learning that the gospel is peculiarly world-wide in its scope, that the one true God is the Father of the human race; and that if so, all people are brethren, and that all should have the same spirit.

In the second place, the investigations carried on concerning the claims of the various Christian sects are being brought to no unhappy conclusion. The sects are useless: their creeds too elaborate: their rituals too profuse. It is not improbable that the *Japan Spirit*, just here before it is entirely corrected, may serve a good purpose; for in binding together the Japanese nationality as in a fraternity it renders it harder to build up religious schism among them. It is very hard for a Japanese believer to move from one town in which there is a church of his own denomination to another town in which there is a church of a different sect only and not be identified with it. This is the easiest thing in the world for an American denominationalist. I may be a little premature in saying it; but I believe that it is only the presence of foreign missionaries which is keeping the natives apart.

It was my privilege to hear recently in a union prayer meeting of missionaries in a town in which each had churches most Christian and harmonious exhortations on the Christian's inter-dependence. And yet that inter-dependence has never been manifested to my knowledge outside that prayer meeting. Why are not the native brethren encouraged to de-

velop inter-dependence? It is sad to think of it; but it seems that the native brethren will be left to learn this lesson by themselves.

They are learning the lesson, however slowly, – in the school of sad experience.

The Commercial Incentive: That the present status of Christianity in Japan owes something to money cannot be denied. "*Rice Christians*", as a missionary wrote it to me some time ago, have not yet all been starved to death, though lately there was terribie famine and mortality amongst them. No greater mistake has been made in mission work than running it by hired preachers. But in the present state of Christendom a correction of this evil is impossible without first regenerating and remodeling Christendom itself. Preachers who are hired to go to foreign lands cannot have scruples about hiring others to preach without having scruples about their own hire. The mistake has been made, and may never be corrected this side of heaven; but this sad fact will not prevent its being a mistake all the same. I should think, however, that, if one or two men can correct the mistake in themselves, every other one might do the same with the exercise of a little perseverance and get-up. The influence of New Testament methods in mission work, if it had been strictly followed in Japan, would have, by this time, so advanced the spread of the gospel that practically the foreign missionary would not today be heard of; and the subject of self-support would never have been raised; for the churches would have been self-supporting from the first.

Without at all thinking the subject exhausted here, we shall close, promising to take it up again some time. There is no subject more important, or more fruitful of profitable reflection.

Inductive Bible Lessons.

LESSON I.

JESUS AND JOHN

I. THE TEXT.

Matthew III: 7—17.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, ye offspring of vipers, who warned you to flee from the wrath to come.

8. Bring forth therefore fruit worthy of repentance:

9. and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mighter than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:

12. whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. and lo, a voice out of the heavens, saying This is my beloved Son, in whom I am well pleased.

II. Introductory Note.

The first quarter of the Lessons for this year will extend through the history as given by Matthew as far as to the beheading of John the Baptist. This first Lesson introduces Jesus upon the scene of John's work. His action in submitting to the baptism of John was the connecting link between the old and the new.

III. Textual Notes.

7. "his baptism": John "preached the baptism of repentance unto remission of sins" (Mark i: 4), a baptism which was an outward sign of repentance.

"The wrath to come": Banishment of the wicked.

9. "and think not to say etc.": Because of sin the Pharisees and Saducees were placed on a level with the vilest. An illustrious ancestry availed nothing.

"God is able etc,": The Pharisees and Saducees, because they were Pharisees and Saducees, were not the children of Abraham. The humblest Jew as for that matter was equally a child of Abraham.

10. "the axe laid unto the root of the trees: every tree etc.": A reformed life is the test now, as the fruit shows the kind of a tree.

11. "I indeed baptize you with water unto repentance": Greek as follows:

エゴ	メン	バプチゾ	ヒマス	エン	ヒダチ	アイス
Ἐγὼ	μὲν	βαπτίζω	ὑμᾶς	ἐν	ὕδατι	εἰς
我は	誠に	しづめる	爾曹を	なかに	みずの	にまで
(1)	(2)	沈 (8)	(3)	(7)	(6)	(5)

メタノイアン
μετάνοιαν.
くいあらため
(4)

The Commitee's translation of this passage into the Japanese is no translation of the original at all. Baptism is not put upon them with water in order to make them repent as the Japanese version has it. The first thing they are told to do is to repent, then by being immersed they are brought completely into the state or company of the penitent ones so to speak.

"with water": is better rendered, "in water," as the Revised Version has in the margin *in loco*.

"he shall baptize you with the Holy Ghost and with fire": "with" is better rendered "in" as above. "Holy

Ghost" is better "Holy Spirit" in conformity to present usage. The following verse explains the meaning of this passage. The penitent obedient will be baptized in the Holy Spirit, gathered "into the garner": the impenitent and disobedient will be baptized in fire, "burnt up with unquenchable fire."

15. "for thus it becometh us to fulfil all righteousness": This is a testimony to the character of John's mission.

16. "went up straightway from the water": See Mark i: 9, 10. The baptism was in the waters of the river Jordan.

"The Spirit of God descending as a dove": Not in the form of a dove. "So" refers to the manner of descending.

IV. Lexical Notes.

7. *baptism:* Gr. βάπτισμα (バプテスマ). This word always means immersion. Japanese シヅメ(沈).

8. *repentance:* Gr. μετανοίας (メタノイアス). It means a change of mind. Japanese クイアラタメ(悔改).

V. Biographical Notes.

7. *Pharisees:* The word comes from the Hebrew word *Perushim*, "separated." They were a religious sect among the Jews, and the one against which Christ so often hurled his scathing denunciations.

7. *Sadducees:* Hebrew *Tesdukim* pl. of Tsadok, "just," "righteous." They were also a religious sect among the Jews, probably the descendants of Zadok a priest in the time of David.

9. *Abraham:* He was the founder of the Hebrew race. His family descended from Shem and settled in Ur beyond the Euphrates river. His father Terah removed to Haran in Mesopotamia. Here Terah died, and Abraham taking his nephew Lot went at the call of God to the land of Canaan which afterward became the home of the Jews.

13. *Jesus:* Our Lord, was born of Mary in Bethlehem, grew up in Nazareth, and by signs and miracles which he did was proven to be the divine savior and son of God.

13. *John:* was the son of Zacharias and Elisabeth.

The mothers of John and Jesus were relatives (Luke 1 : 36). John's home was in the hill country of Judea near Jordan; and here he began to preach.

VI. Geographical Notes.

13. *Galilee:* Originally was a very small section of country around Kedesh-Naphtali in the north, the twenty towns of which district Solomon gave to Hiram, king of Tyre. Strangers mostly occupied the district, but gradually spread over a larger territory. By and by the whole northern part of Palestine became to be known as Galilee.

13. *Jordan:* A river which rises in the north of Palestine, flows south along the eastern border of that country and empties into the Dead Sea. Jordan is about 200 miles long. There are many rapids. It runs below the level of the sea. 'Not a single city ever crowned the banks of the Jordan.''

VII. General Questions.

7. John's characterization of the Pharisees and Sadducees?

10, 12. What kind of punishment awaits the wicked?

16. Did anyone besides Jesus see the spirit descending (Mark and Luke *in loco*)?

17. Compare the words of the voice here given with Mark and Luke. To whom are the words addressed?

The Time: About A. D. 26.

LESSON II.

Jesus Tempted.

I. The Text.

Matthew IV : 1—11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worsnip the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

II. Introductory Notes.

Matthew introduces this lesson with the word "then," Mark, uses "straightway," tho' he does not record the temptations. Luke says, "Jesus returned from the Jordan, and was led by the Spirit in the wilderness etc." The temptation would seem to have followed immediately after Jesus' immersion.

Matthew and Luke are the only writers who record the temptations of Jesus. The former gives, no doubt, the chronological order, while the latter gives the local order; hence the difference. This is a very remarkable event in the life of Jesus.

III. Textual Notes.

1. "to be tempted of the devil:" Says the writer to the Hebrews (ii: 17, 18): "It behoved him in all things

to be made like unto his brethren, etc. * * he himself hath suffered being tempted." The Spirit led him into the wilderness for this purpose.

3. "And the tempter came": The devil, Satan.

"Command that these stones become bread": He had fasted for forty days, and nights, and the strongest appeal just then would be to a natural appetite.

4. "Man shall not live by bread alone": Two great truths, this. (1) The best way to refute the wicked one is with the Scripture. Notice the other temptations. (2) Jesus concedes that food is good and necessary; but it alone will not keep the whole man alive. The word of God also is needed.

6. "cast thyself down": By so doing, the devil would reason, he would be held up in the air by unseen angels lest he fall, and so he would become notorious in the eyes of the people. The weak point is that no good would have come of it, if it had succeeded. All Christ's miracles were performed for a good and beneficial purpose as well as to confirm his mission.

Satan's Quotation of Ps. xci: 11, 12.	*As it is in the Psalm.*
He shall give his angels charge concerning thee;	For he shall give his angels charge over thee,
And on their hands they shall bear thee up,	To keep thee in all thy ways.
Lest haply thou dash thy foot against a stone.	They shall bear thee up in their hands,
	Lest thou dash thy foot against a stone.

Satan did make a bad quotation it is true; but whether he did it from intention or from his not being versed in the Scriptures is left for each to decide for himself.

7. "Thou shalt not tempt the Lord thy God": This applies to Jesus and not to Satan. Jesus must not tempt God by leaping from the temple and expecting angels to save him. Satan had long since cast off allegiance to God.

8. "Sheweth him all the kingdoms of the world, and the glory of them": To see this would not require a very wide sweep of the physical and mental vision at that time. The Roman Empire embraced nearly every kingdom which had any clary.

9. "All these things I will give thee": Luke tells us more,—that Satan tells Jesus that the authority of these

things "hath been delivered unto me; and to whomsoever I will I give it." Jesus did not dispute this claim. Evidently God didn't rule then, nor does he now very much. Satan obtained the authority over the kingdoms of the world from the citizens of these kingdoms; and he no doubt would have fulfilled his promise to Jesus, if Jesus had fallen down and worshipped him. Jesus would have been on the throne; but the devil would have been the power behind it. This is a promise Satan has always kept with his worshippers. The sin of ambition.

10. "Get thee hence, Satan:" Jesus hustled him off the scene. "The devil leaveth him."

11. "angels came": They were not far away. The end of such a struggle needed their ministrations.

IV. Lexical Notes.

1. *to be tempted:* Gr. πειρασθῆναι (パイラステナイ). It means to try, to test one's strength. In a bad sense, it entice to sin. Japanese てきろみられんために.

5. *pinnacle:* Gr. πτερύγιον (テリギオン). The top or edge of the temple. Japanese いたゞき.

9. *worship:* Gr. προσκυνήσης (プロスキヲセス). Original to kiss the hand towards one in respect. Then to prostrate before a superior. To worship. Japanese はいせば.

11. *angels:* Gr. ἄγγελοι (アガロイ). A messenger. Then a heavenly messenger. Japanese てんのつかひ.

V. Biographical Notes.

10. *Satan:* The Hebrew word *satan* means adversary. The revelation of the personality of this being is gradual in the Scriptures. Job first introduces Satan. Though the Babylonian captivity brought the Jews into acquaintance with the mythology of Ormuzd and Ahriman, the spirits of good and evil, yet the Satan of Scripture bears no resemblance to the Persian Ahriman. The N. T. first brings Satan plainly before the world. He is called a spirit, the prince of demons, having angels subject to him. From what the N. T. says about him we would infer that he was once an angel, and rebelled against God.

VI. Geographical Notes.

1. *Wilderness:* No doubt the wilderness of Judea bor-

dering on Jordan, the scene of John's preaching.

5. *the holy city:* The city of Jerusalem, the capital of the Jews.

8. *high mountain:* We do not know where this mountain was located.

VII. General Questions.

Note the method Jesus used to refuse Satan. He quoted the Scripture. Used the sword of the Spirit.

4. It takes more than material food to keep the *whole* man alive.

9. (1) Could Satan have given him the kingdoms? (2) If they were not his to give, would there have been any temptation? (3) Is Satan the prince of the world yet?

10. Is it right to worship before pictures and idols? Is it reasonable to suppose that Satan came to Jesus in the person of some shrewd wicked man?

Time. A. D. 26.

Place. In the wilderness.

LESSON III.

Beginning of the Ministry of Jesus.

I. The Text.

Matthew iv: 17–25.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan.

II. Introductory Note.

Between the preceding lesson and this one several events in the Savior's life are passed over unmentioned by Matthew; as, the testimony of John, two of John's disciples follow Jesus, return to Galilee, miracle at Cana and visit to Capernaum, goes to Jerusalem and cleans out the temple defilers, is visited by Nicodemus, remains in Judea a while and makes disciples, John being cast into prison Jesus returns to Galilee, at Jacob's well in Samaria. Matthew tells us then that Jesus removed from Nazareth to Capernaum, and immediately his public ministry opens with this lesson.

III. Textual Notes.

17. "Repent ye; for the kingdom of heaven is at hand": The same doctrine that John preached (iii: 2). Strange then that some good people still persist in preaching that the kingdom of heaven was set up in John the Baptist, and therefore is a Baptist church.

18. "And walking by the sea of Galilee": Not far from Capernaum, along the quiet sands of this beautiful lake.

19. "Come ye after me": This is not the first time Jesus had met Peter and his brother Andrew (John i: 40, 41).

20. "And they straightway left the nets, and followed him": The call was so plain to them that they obeyed promptly. They were to become fishers of men.

21. "he saw other two brethren, James the *son* of Zebedee, and John his brother": These brothers likewise Jesus had met before (John i: 35).

22. "left the boat and their father, and followed him": Suggestive of the complete surrender the Christian must make in order to become a disciple of Jesus.

23. "teaching in their synagogues": There came a time when Jesus could not teach in their synagogues. But there his mission to the lost sheep of the house of Israel first led him.

"preaching the gospel of the kingdom": Isaiah prophesied of his mission, "Because he anointed me to preach good tidings to the poor" (Luke iv: 18). There are denominational gospels to-day innumerable.

24. "and he healed them": The sick, and all possessed with demons.

IV. Lexical Notes.

17. *kingdom of heaven:* Gr. Βασιλεία τῶν οὐρανῶν (バシライヤ トン ウラノン). The same as the church of God; that is, all the churches of Christ.

18. *net:* Gr. ἀμφίβληστρον (アンフイブレストロン). A fish net: a kind of seine to be cast around as the word indicates. Japanese あみ.

21. *nets:* Gr. δίτυα (デクチア). A general name for any kind of a net. The Japanese translation does not distinguish between these two words.

23. *synagogues:* Gr. συναγωγαις (シンアゴガイス). Means an assembly, then the place of assembly. It developed in the later times of the Jews. And in Christ's time there was hardly a Jewish community which did not have its synagogue.

24. *possessed with devils:* Gr. δαιμονιζομένους (ダイモニズオメヌス). Better "demonics". Persons in whom demons dwelt. Japanese おにつかれたるもの.

V. Biographical Notes.

18. *Simon:* "Hearer", son of Jonas. Christ called him Peter, a stone. "Simon Stone" was a partner with John and James in the fishing business on the Sea of Galilee. His home was at Bethsaida, and then at Capernaum. We infer that he married early in life, and that his wife ac-

companied him. Tradition says her name was Perpetua, and that she suffered martyrdom. Peter was chosen to introduce the gospel proclamation on Pentecost, and to open the door to the Gentiles. But this is a very different thing from being a Pope over the church. "*Primus inter pares* Peter held no distinct office, and certainly never claimed any powers which did not belong equally to all his fellow Apostles."—*Smith.* It is inferred that Peter went to Rome in the last year of his life, and there suffered martyrdom by crucifixion at about the same time of Paul's martyrdom under Nero. He wrote two epistles, about the authorship of the second of which there is doubt.

18. *Andrew:* Brother of Simon Stone. Whether older or younger is not known. He was first a disciple of John the Immerser, and then of Jesus. There are various traditions about him. He is said by some to have preached in Scythia; by others, in Greece; by others, in Asia Minor and Thrace. He is said to have been crucified at Patrae in Achaia.

21. *James and John:* were the sons of Zebedee, and fishermen. With one exception (Luke ix: 28), the names of James always precedes John; probably because he might have been older. In the year 44 he was put to death by Herod Agrippa.

John was the disciple whom Jesus loved. He seems to have been closer bound to the Savior than the other apostles. He removed from Jerusalem to Ephesus, when we do not know. Tradition relates that in the persecution of Domitian he was taken to Rome; and there was thrown into boiling oil. It had no effect on him. He is then sent to labor in the mines of Patmos. At the accession of Nerva, he is set free and returns to Ephesus. His death is placed anywhere between 89 and 120 A. D.

VI. Geographical Notes.

18. *sea of Galilee:* Called Gennesaret; in the O. T. called sea of Chinnereth from a town of that name. The lake is oval in shape, and about 13 miles long and 6 miles wide. The surrounding country was the most densely populated of any part of Palestine, and here Jesus spent most of his ministry. The surface of the lake is 700 feet below the level of the Mediterranean sea, and the climate

is almost tropical.

24. *Syria:* Syria proper lay north of Palestine, about 300 miles long from north to south, and from 50 to 150 miles wide. The two chief cities were Antioch and Damascus.

25. *Decapolis:* When the Romans conquered Syria (B. C. 65) colonies were formed east of the sea of Galilee. Ten cities grew up and the country surrounding them was called Decapolis (*ten cities*). Pliny names them as follows: Scythopolis (the only one on the west of Jordan), Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, Raphana.

25. *Jerusalem:* From *Jebus*, the *Jebusites*, who first occupied the place. It was taken from them by the Jews, and became the capital of the nation. It has been taken by the Philistines and Arabs, thrice taken by Nebuchadnezzar, was taken by Alexander the Great (B. C. 332), by the Romans under Pompey (B. C. 63), plundered by Crassus (B. C. 54), and by the Parthians (B. C. 40). It held out five months against Titus (A. D. 70), Constantine built the church of the holy sepulchre (A. D. 336), was taken by the Persians (A. D. 614). The Romans again retook it (628). It finally fell into the hands of the Turks; and was rescued by the Crusaders, but was retaken by them.

25. *Judaea:* From Judah. It was the third and southern division of Palestine.

VII. General Questions.

23. Jesus first went about his own country preaching the gospel of the kingdom.

23. What was the "gospel of the kingdom"? See 1 Cor. xv: 1.

23. Physical healing goes well with spiritual healing.

24. Jesus became famous; but we don't hear that it spoiled him.

Time: A. D. 31.

Place: Throughout Galilee.

LESSON IV.

The Beatitudes.

I. The Text.

Matthew v: 1—12.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2. and he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

II. Introductory Note.

The multitudes of the preceding lesson appear to be the same as in this lesson. Luke tells us that Jesus after calling his disciples to him on the mount and choosing twelve from among them came down and stood on a level place where a great multitude of his disciples and others who had come to be healed were. If this is the same sermon, a part only of which is given by Luke,

Jesus must have taken a seat again and began to speak to his disciples in the hearing of all the people.

The sermon on the mount is good and wholesome doctrine to thorough-going skeptics tho few of them make much pretension of living up to it.

III. Textual Notes.

1 "went up into the mountain": Probably some mountain or hill near Capernaum, as Luke says he entered into Capernaum when he had ended all these sayings.

2 "when he had sat down." No doubt taking a seat on some elevation where the multitude could hear as well as the disciples.

3. "Blessed are the poor etc.:" Luke gives this in the second person,—"Blessed *are* ye poor: for yours is the kingdom of God." Not only the poor in spirit, but the poor in this world's possessions (Matt. xi: 5).

4. "Blessed are they that mourn: etc.:" Luke says,—Blessed *are* ye that weep now: for ye shall laugh."

5. The meek shall inherit the earth. When? They don't have much of it now. See II. Pet. iii: 13. Luke has nothing corresponding to this verse.

6. "they that hunger etc.:" Luke says,—"Blessed *are* ye that hunger now: for ye shall be filled." In the song of Mary (Luke i: 53) the hungry are contrasted with the rich. The hungry who seek for righteousness will be satisfied as Lazarus was.

7. The merciful shall obtain mercy. But what of the unmerciful? Mark. xi: 25, Jas. ii: 13. Luke omits this beatitude.

8. The pure in heart shall see God. I. John iii: 2. 3. Luke omits this beatitude.

9. The peacemakers shall be called sons of God. The only begotten son of God was a peacemaker(Col. i: 20), and every peacemaker on earth in the name of Christ will be a son of God. Luke omits this beatitude.

10. Those persecuted for righteousness' sake shall have the kingdom of heaven. It must be for righteousness' sake. Luke omits this beatitude.

11. The reproached and *falsely* slandered for the sake of Christ are blessed. Luke says,—"Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the son of man's sake." When the

patient endurance of such persecution is for the sake of Christ, it is a blessing.

12. Rejoice! The reward is great in heaven. The prophets were persecuted before you. Luke says,—"Rejoice in that day, and leap *for joy:* for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets."

IV. Lexical Notes.

1. *disciples:* μαθηταὶ (マセタイ). A learner, a pupil. Jap. でしたち. A disciple then is one who yields to the instructions of the teacher.

3. *poor in spirit:* Poor in spiritual endowment, and humbly conscious of it.

10. *righteous:* Gr. δικαιοσύνη (ジカイオシ子). First the state of perfection. Then integrity of conduct; virtue. Jap. たゞしき.

11. *persecute:* Gr. διωξωσιν (ジオクリシン, せめる). First to run after to catch up. Then to trouble.

12. *reward:* Gr. μισθὸς (ミストス, むくい). Dues paid for work. Divine recompense.

V. Biographical Notes.

12. *the prophets:* The Hebrew word for prophet is *Nabi*, and comes from a verb which means "to bubble forth." Hence one who tells forth the declarations of God. The Greek word from which the English is derived means one who speaks for another; hence an interpreter To predict is a later meaning. Locke defines prophecy as fallows: "Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of scripture, by immediate illumination of the Spirit." The prophets were orginally the spiritual teachers of Israel. Samuel formed them into schools, "theological colleges" so to speak. Interpretation of the Law was the chief study.

VI. General Questions.

Counting the 12th verse as one, there are ten beatitudes,—the same in number as the Ten commandments.

1. Jesus on the occasion of his delivering this famous

sermon did not have his pulpit elaborately decorated; nor was he eloquently introduced to the audience upon the mellow receding of a piping organ.

Time, A. D. 31.

Place, on a mountain near Capernaum.

LESSON V.

How to Pray.

I. The Text.

Matthew VI: 5–15.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come.

10. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one*.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

II. Lexical Notes

5. *pray:* Japanese いのる. Everywhere to pray to God, or gods.

5. *hypocrites:* Gr. ὑποκριταί (ヒポクリタイ). Japanese ぎぜんしや. First, an interpreter; then a stage actor; finally a deceiver. A very suggestive parentage has this word.

7. *vain repetitions:* Gr. βαττολογήσητε (*battologesete* バトロゲセテ). Japanese くりかへしごと. To repeat over and over, to use many words. Some suppose the word to be derived from Battus, a king of Cyrene, who stuttered; others that it comes from Battus, a wordy poet. Probably it is onomato poetic.

11. *our daily bread:* Literal meaning, *for the coming day.*

12. *forgive:* Gr. ἄφες (*aphes*, アフエス). Japanese ゆるす. To send away, to release, to forgive.

12. *debts:* First means a debt, something owed; then, an offense, sin.

13. *the evil one:* Gr. πονηροῦ (*ponerou*, ポヲル). First a hardship; then evil, wicked.

14. *trespasses:* A lapse or deviation from truth; sin, misdeed.

III. Historical Notes.

7. *gentiles:* The Hebrew *goyim* in the O. T. meant the nations round about the Jews. In the N. T. it is used for the Greeks since the Greek language was so universally adopted.

IV. General Questions.

5. Note the bearing of this verse on many things done in churches to-day to attract notice. For example, the wearing of uniform, the sounding of drums and horns in the streets, etc.

5. What is the reward the hypocrites are said to have received? The being observed by men?

6. The fact that the singular "thou" is here used points to our individual private prayers as distinct from public prayer. The inner chamber is the place for them.

6. "shall recompense thee." When? How?

7. Vain repetitions. Lord, Lord; Namu amida Butsu, Namu amida Butsu.

8. If the Father knoweth, then why ask him? Because he tells us to ask.

9. What is the special point in contrast from Gentile prayers which Jesus illustrates in the manner of this prayer? Its brevity?

9. Can we strictly pray for the kingdom to come, since it has already been established?

13. In what sense bring us not into temptation? Into severe trial, a trial which we know to be a trial? for God will not evilly allure his children into sin.

13. Note the sincere child-like spirit in a prayer to the Father that he will not put his child to too severe test.

14, 15. When should we forgive (Mat. xviii: 15, Luke xvii: 3)? Does God forgive before repentance?

Time: A. D. 31.

Place: On a mountain near Capernaum.

Biblical Interpretation.

Conducted by J. M. McCaleb, Tokyo.

The secret things belong into the Lord our God, but those things which are revealed belong unto us and our Children forever that we may do all the words of this law. Deut. XXIX: 29.

To properly understand the scriptures it is necessary to note, (1) The time in which the teaching was given; (2) The persons to whom it was given, and (3), The purpose for which the instruction was given. As to the first point certain teachings of the scriptures were given at a certain date to meet certain conditions and having fulfilled this end cannot be repeated. The baptism of John, for example, being before the coming of Christ in his public ministry was to prepare the people for his

coming, hence John baptized the people telling them to believe on him that should come after. But ofter the date of Christ's coming such baptism could no longer be practiced. No one now baptizes people telling them to believe on him that is to come after them because the event of Christ's coming has already taken place. The prayer that Jesus taught his desciples as recorded in 6th of Matthew is another example in point. Jesus taught his disciples to pray "Thy kingdom come." But since the events that took place on pentecost it would be just as much out of place to pray, "Thy kingdom come." as it would be to practice the baptism of John.

In the second place we must note the class of persons to whom the language is addressed. The instructions given to those who were included in the covenant made mith Abraham would not apply to aliens. And that given to the alien showing how he must come into covenant relationship would not apply to those already included in the covenant. The case of Simon as given in 8th of Acts illustrates the point in hand. Simon in becoming a Christian was baptized in common with others; but when he afterwards fell into sin, as an erring Christian he was commanded, not to "repent and be baptized" as Peter told those on pentecost who had not yet become Christians, but to "*Repent* therefore of this thy wickedness, and *pray the Lord.*" To the believing alien it is, Repent and be baptized.....for the remission of sins; to the erring Christian it is, "Repent.....and pray the Lord, if perhaps the throught of thy heart shall be forgiven thee".

It is also important to note the purpose for which any religious instruction was given or religious duty enjoined. The Lord's supper, for exmple, is not a *sacrament*, or pledge but is to keep in memory the Lord Jesus and to proclaim his death till he come.

"*If the dead are not raised at all, why then*

are they baptized for them." *I Cor. XV : 29.*

Paul brings this as an argument to prove the resurrection. After other things he says, "If there is no resurrection of the dead, why are ye baptized for the dead?" or in expectation of a resurrection from the dead. We are baptized to prepore us for happiness after death or for our benefit when we are raised or for the state of the dead. This is the only interpretation that I can give it that harmonizes with the text.—*Gospel Advocate.*

"*For all shall know me, from the least to the greatest of them.*" *Heb VIII : 11.*

A contrast here between the law of Moses and the gospel of Christ. According to the law given by Moses it was not necessary to "know the Lord" in order to be included in the covenant or to become a Jew. It was a fleshly convenant and the conditions of entering were purely fleshly. Circumcision in the flesh at eight days old was the condition of being included in the covenant. The law to the eight days old child was not written on its heart, since at this early age it would be incapable of being taught but on tables of stone. Not so according to the new covenant which came by Jesus Christ: "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their *mind*, and on their *hearts* will I write them", not on tables of stone. As the Jewish Child grew up he was taught to "Know the Lord", but the child of the new convenant must know the Lord to begin with, "For all shall know me, from the least to the greatest of them." The words of Jesus, John, *VI*: 45, are a beautiful comment on this passage: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned cometh unto me."

"*But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also But I say unto you, Love your enemies, bless them that curse you, do*

good to them that hate you, and pray for them which despitefully use you and persecute you." (*Matt. V : 39—44*).

In all his subsequent life among men, Jesus never deviated from the principle set forth in this paragraph. His whole life in teaching and practice illustrated and elaborated the doctrine of this text, which is clearly contrary to the spirit of war, He was often tempted to depart from this teaching, but he never yielded. In one of his severe temptations two of his disciples said, "Lord, will thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said," Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy Men's lives, but to save them" (Luke IX : 54—56). The spirit that would destroy men's lives with Gatling guns is the same as that which would call down fire from heaven to consume them. It is not the spirit of Christ. What is mitilary tactics? It is scientific manslaughter; it is the art of destroying men's lives reduced to a science. The end and aim of military discipline, drill, and tactics is to kill the most men with the least ammunition. It is cold blooded, premeditated destruction of human life on a wholesale scale, deliberately studied and taught as a science. *Gospel Advocate.*

"The Son of man is Lord even of the Sabbath day," (*Matt, XII : 8.*).

The old was done away. All that was good for man in it was adopted into the new ministration. The Sabbath law was not adopted into the new testament. The old and new testaments stood related to each other as an old constitution of a State, after a new one has been adopted, stands to the new. All that is of permanent good in the old is brought into the new. Then the new constitution is construed and applied in the light of the old. The Sabbath was never changed from the seventh to the first day of the week. The sabbath law was repealed when the law written on stones was taken out of the way; and under the new covenant the first day of the week was instituted as the day of worship by the resurrection of Jesus Christ from the dead. There is not a command or admonition in the New Testament to observe the Sabbath.—*Advanced Quarterly.*

The Earnest Contention Club.

"He is not crowned, except he contend lawfully."

The Japan Mail on the Social Evil again: It is a very hopeful indication when an erring brother (editor) confesses he has been made to feel badly about his conduct. This is the predicament in which *The Voice* has finally got the *Mail*. The issue of this most extraordinary phenomenon all depends on whether or not the *Mail's* sorrow is of a Godly sort. Be it of this kind, it will lead him to repentance, – so readeth the chapter and verse of the book he so profoundly reverences. In any event, the modicum of attention which *The Voice* has been so fortunate as to awaken in the colossal cerebrum of our flatulent flippant contemporary has provided him with a lengthy editorial, given him another opportunity to defend the licensing of prostitution, and not least, prevented a terrible eruption by providing a safety-valve. This consideration ought to make our contemporary now feel very *goodly*.

But to be down-right serious, if, as the *Mail* says in its weekly issue of Feb. 19, *The Voice* has exercised some of that "supernatural power to see beyond the range of ordinary vision with which the *Mail* is unacquainted", and by a very ancient and reliable and ordinary method discovered that our contemporary has on this subject no active conviction *beyond fortuitions adverse criticisms etc.*,—if, we say, *The Voice* has made this discovery, and made it known, too, should this apostle of veracity write half a column to show that *The Voice* declared the *Mail* without *active* convictions? Really our contemporary has a curious quoting and reasoning aparatus! Yes, indeed the *Mail* does have active convictions on this subject, but of the aforesaid differencia.

The second sorrow the *Mail* has been made to feel arises from *The Voice's* allegation that the *Mail* in reviewing Mr. Garst's statistics gives figures for two classes only and thereupon reasons that this includes all the non-virtuous women. Well, if this is so, the *Mail* certainly *ought* to feel "badly" about it. And it was on this point that *The Voice* used the language the *Mail* tried (or tried not?) to quote: "Now I cannot but think that here is manifested a deliberate intention to be careless as to the true situation of the case." The fact that the *Mail* takes this statement of *The Voice*, and tries to make it appear as a charge of deliberate deception, more strongly fortifies our opinion that our worthy contemporary is intentionally careless sometimes. And

The Voice kindly suggests just here that, if the *Mail* does not like to be made to "feel very badly" about it, he ought to use language as other ordinary mortals use it. Our worried contemporary cannot clear up his past blunders by saying, "What hurts us especially is that we tried to explain, in the clearest language at our poor command that we were not discussing social morality but the social evil. The charge made by *The Shepherd's Voice* was that the *Mail* confused the statistics which made it appear that this confusion had been done intentionally. The statistics *are* confused. Anybody can see this if he reads the *Mail's* editorial in the weekly issue of that paper of Dec. 4. last. There he gives the statistics for prostitutes and *geisha* as 169, 789, — his prostitute class. And before he ends his article he uses the term "abandoned women" to refer both to the prostitute class as above and to those Mr. Garst had enumerated. He says "two millions of abandoned women", referring to Mr. Garst's numbers, when he knew very well that others besides his own specified classes of prostitutes were included in this number. If the facts humiliate our elephantine brother, so "mote" it be.

Furthermore the humiliation of our erratic contemporary is excruciating when he writhes in desperation to extricate himself from the charge of approving the system on the ground that it gives the evil a suburban habitation. He says: "It does not strike us that any one could possibly imagine that we declared our approval of the system *solely* [Italic ours] because the evil is so regulated." Here is a deliberate interpolation of the word "solely". What is this done for? The *Mail* would now have us understand also that its contention was that the banishing element in the Japanese system is one "excellent" feature which does not exist in systems elsewhere, but that *T. S. V.* has made it appear that the *Mail* called the *system* "execellent" because of that particular feature which does not belong to the general system at all, and so falsified. He says:

"Besides, we had a weak idea that we applied the term 'excellent' to one particular feature of the Japanese system, a feature quite distinct from the general system of licensing as practiced elsewhere; whereas it now appears that we called the system 'excellent' because of that particular feature which does not belong to the general system at all."

If our grammatical analysis can get hold of this sentence the *Mail* means to say that it applied the word "excellent" to the "*feature*", while *T. S. V.* makes it apply it to the "*system*." Now, did our versatile contemporary really have such a ludicrous distinction in mind when he was arguing the question? And

what is the good of such a distinction? He wrote December 4th, "It seems to us that the Japanese system must at least be credited with the advantage of not thrusting itself on the observation of any one unless he goes out of his way to observe it." Here credit is given to the "*system*" itself for the very thing which our desperate logician wants confined to the "*feature*" of the "system"!! That's logic for you!

But, we are to understand that the *Mail* finds *one* deplorable defect in the "*system*" (or "feature", I hardly know which). "The latticed windows"! They are "*demoralizing*" to the unfortunate women." "Demoralizing"!! Since our contemporary has declared that he has "active convictions" on this point, we shall look for him to inaugurate an active crusade against latticed windows! No, before that day, rather we must expect to see our gigantic editor sitting astride the volcano of Bandai-mountain writing vapid editorials against the work of him who made the mountains, while in the low places of earth the struggle between good and evil goes on adding fuel to that Bandai-san of moral corruption which sends thousands of our fellowmen to death year by year.

Vice cannot be licensed, and safety and respectability be maintained. It is cheaper for a nation or community to establish homes of reformation for prostitutes, inebriates, brothel and saloon keepers (for many of them can be reclaimed) than to prosecute the criminals these institutions turn out. It would seem that our contemporary would be heard occasionally, at least, speaking a word in behalf of this ideal state. But no, he is content for things to go on as they are; and for this very reason, we suppose, that he does not take these things seriously. But while he would prefer the crater to a serious controversy with *T. S. V.*, he should remember that many of his own readers take seriously exceedingly little which comes from his pen. What we have said is to urge to good works; for *facilis est descensus Averni.*

"Members of one Common Household":-

The following bit of correspondence which has legitimately come into the *Voice's* sanctum betrays a very sensitive consciousness of the lamentable condition on the mission field. And yet we would not be permitted to intimate that this mail comes from the bleak and desolate shores of that sectarian which

has torn asunder every tie with which God seeks to bind into one every human heart.

"Tokyo, Feb. 25, 1898.

Dear S. S.,

It is constantly a sorrow to me that we should live so coldly toward each other. I feel that the heathen among whom we live must look with amazement upon those who while they call themselves brethren in Christ, members of one common household – the family of God – have absolutely no Christian fellowship.

Though we may not wholly approve of each other, theologically or otherwise, may we not etc. manifest before our brethren in this strange land the spirit of mutual forbearance which Christ taught?

In His name etc.

L. D. G."

There are some things in this brief communication of the very gravest interest, especially as pertaining to the kingdom of God. It is said that the coldness here manifested is a constant sorrow. This is indeed a sad truth; but how under the sun can it be helped when people reject the counsel of God and set up religious business for themselves? Do you suppose that everybody in the world are going to fellowship and fraternize your particular denomination to the exclusion of due respect to all the others? It should be remembered that there are some thirty other sects in Japan that demand a portion of the warmth which emanates from the heart of a non-partisan in mission work; and therefore when each gets its due share it should not be wondered at, that the portion is small, – so small that it seems cold, but really not intended to be so.

Furthermore, our good meaning correspondent feels that the "heathen among whom we live must" be amazed at the lack of Christian fellowship among those who call themselves members of the same household. I am inclined to doubt that the "heathen" are very deeply affected with amazement at the disgraceful divisions of those who call

themselves members of the same family of God. I rather think it is another sentiment which is aroused, – a feeling of disgust and ridicule. At least this is the feeling I have seen most often manifested. Just lately one of these "heathen" asked me, "Which kind of Christianity of all Christianity do you belong to?" Mr. Takahashi, a distinguished brother "heathen", with whom we recently held a public debate in defense of Christianity, and at which debate our correspondent with all the rest of her denominational compatriots were so conspicuous – for their absence – will tell you that dogmatic Christianity is but a ghost of superstition, and that denominational Christianity is a sham, shabby farce. He is not very much amazed at the want of inter-denominational fellowship. Do you suppose that the "heathen among whom we live", and who have been priest-ridden, and sectarianized all their lives are going to be amazed when a "Christianity" (?) of the same religious type of sects, lords, bishops, orders, societies, etc., comes amongst them? Nay! Poor people! when the novelty has worn off, they resume their weary routine with the lament that it is just about what they already have.

And when you begin to apologize with an equivocal grunt, "But we all belong to the same household, the same family of God", the poor "heathen among whom we live" must indeed for one time in life "look with amazement upon you" and think you as big a liar as Buddhists. Roman Catholics, Episcopalians, Congregationals, Disciples, Baptists, O! la! me! The same family! My! And if these are the names, what are the garments in which they clothe themselves? As variegated as Jacob's Sunday coat.

We learn from our correspondent that we may not approve of each other theologically etc. That's it, you see. You can't expect people to get along as members of the same family when they have differ-

ent theologies. Different theologies can't be the true theology. Jesus and the inspired apostles didn't harmonize very *fellowshippingly* with the Scribes and Pharisees who held to different theologies, and if there are any people to-day walking in the theology of any of these they are not going to get along very charmingly together. In fact they can't walk together at all. The apostle tells the brethren to withdraw from all who walk not according to the divine traditions. Will you tell us then how a simple Christian can go about fellowshipping and fraternizing all these antipodal sects which say they are all members of a "common household". Members of a "common household"! Susan Smith, Peter Jones, John Johnson, Abraham Stepup, Matilda Young, etc., the children of the same parents, members of a "common household"! The parents indeed must have had a queer way of naming their children. But amid all these profound differences "theologically" we are exhorted to manifest "the spirit of mutual forbearance which Christ taught." I wonder if our correspondent really knows what Christ's spirit of forbearance was. To the wayward child of sin and weakness no loving mother could be tenderer than the loving Savior; no father could be more forbearing than he. But to the presumptuous Pharisee who had set God's law aside, to the Scribes the wise man of his day, the "liberal" thinker, liberal with his own schemes and plans, – we do not hear of Christ manifesting much forbearance to them.

For my self, seeing that I am so utterly dependent upon the patronage of these denominational *nabobs* and hence cannot follow the example of my Savior who had everywhere to lay his head, it becomes me to be a genuine Uriah Heep kind of a social fellow, so that I shall compromise all the denominations. I must be a regular Luther in his forbearance; for it was his forbearance you know which converted the Roman Hierarchy!

Some eyes which may fall on these lines will pass them by with a scorn. Such minds never think for themselves. They are paid so much by the month for their time, and cannot stop to think. Other minds will take in the situation, and see the folly which is continually perpetrated on the mission field in the divisions which perpetually impede Christianity.

We are ready at any moment to welcome and receive as a brother beloved any one who will take Christ at his word and do in His name just what the Savior asks. There, that is a fair proposition.

Current Religious, Literary and Social News.

(*During the past month*)

A Y. M. C. A. organized by graduates and students of the Imperial University propose to build a church. The building will be Japanese style and located in Dai-machi, Hongo.

—The Tokyo Higher Ladies' School is growing. There are now over 400 students attending.

—U. S. citizens, missionaries, who have been residents in Japan for years, and who have had uninterrupted dealings with former American Ministers, are now, by the Minister of Pres. McKinley's administration, compelled, before a Japanese passport can be secured through his office, to swear to his nationality, loyalty, birth day, birth place, time when he left the U. S., when he will return, purpose of returning, purpose of passport. Then he must sign the oath of allegiance, give age, stature, forehead, eyes, nose, mouth, chin, hair, complixion, face. And in addition to all this, he must furnish a wituess to swear that all this is true! I doubt if any missionary in Japan can furnish a witness to testify in such a case. This whole thing seems to be uncalled for.

—The recent public debate on Christianity was a most orderly and interesting meeting. Nothing of the kind had ever occurred in Japan.

—There are more than fifteen Buddhist magazines published in Kyoto alone, and representing half as many sects. The moral in point, which moral we often hear presented in justification of so many Christian sect with their missionaries, is how could so many papers be issued if there were no sects ? ! Will some one rise and answer this ?

—A tendency on the part of the native secular press to discuss religious topics is quite noticeable. Christianity comes in for a good share of attention.

—In regard to recent talk about the government taking control of temples and shrines the *Jiji Shimpo* says that the government will be wise if it lets the whole matter alone.

—The first number (Jan.) of *The Biblical Expositor* (Japanese) has made its appearance. Editors, Revs. E. R. Woodman, B. D., T. T. Alexander, D. D., H. H. Coates, M. A., B. D.; with a most imposing list of titled contributors, including a number of Japanese. It is enterely under foreign control, and represents missions in Japan so widely divergent as Baptists and Episcopalians. We heartily commend this fraternal spirit of cooperation in explaining the Bible to sinners; but *The Voice* would like to see in the columns of *The Biblical Expositor* Mr. Harrington's exposition of Rom. VI : 3, 4, and Dr. Woodman's exposition of the laying on of hands and the "succession" (we have forgotten the text).

—The Prime minister's late utterances on national Education and religion, their complete separation, has awakened considerable interest. Prof. W. K. Azbill, in a communication to the *Japan Times*, seems to have a clear comprehension of the subject. If the government prohibits religious instruction in government schools, very well, but if it compels child-

ren to attend these schools, and then closes all private common school or religates them to an unseasonable hour outside the government school hour, not well. The issue is indeed an interesting one.

—Mr. Takahashi Goro has issued the first number of his magazine, the *Tenchijin* (Heaven, Earth, and man). The first number seems to be almost entirely devoted to "*Chinin*" (Earth, man) with *Ten* left out. It is too political for a man like Mr. Takahashi who has devoted so much time to religion, and especially to Christianity.

—A national university is to be established in the United States to be under the direction of Congress.

—The American Bible Society last year distributed 405,000 Bibles in China and 50,000 in Japan.

—The New year reception given by the U. S. Minister to American citizens, and others, was a pleasant occasion; and was only marred by one feature,—that of a Punch bowl conveniently located for the accommodation of the wine-bibbers. The Minister's invitation was kindly sent to the missionary comunity; and it seems to *The Voice's* temperance editor a happy or unhappy thing that the Punch was set out. But no doubt there were some missionaries present who really felt thankful to the Minister for his kind forethought in this matter; notwithstanding it seemed to be an infringement upon the eternal fitness of things in which missionaries should participate. *The Voice* happened to be absent on the occasion.

—Sir Edwin Arnold is charged in the New York Herald with plagiarism in writing "Japonica."

—The failure to begin publication of the late Debate in this number is caused by not receiving the MS. back from the *Japan Times* office. The *Japan Times* has decided not to publish the Debate in their columns; hence it will appear in *The Shepherd's Voice only.*

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be published ; and important subjects will be **Illustrated.** The **Review Department** will give in a condensed form the best articles appearing from time to time in Japanese magazines ; and also frequently full **Transtations.**

The Debate on Christianity which was rerently conducted in Tokyo between Mr. K. T. Takahashi, of the *Japan Times*, and the editor of *The Shepherd's Voice*, will be published in full and only in *The Shepherd's Voice*, both in English and colloquial Japanese.

Articles both in the Japanese **Kana and Romaji** will also be a feature of *The Shepherd's Voice* this year.

A department for the study of **New Testament Greek** is contemplated, and will be opened as soon as our arrangements can be perfected.

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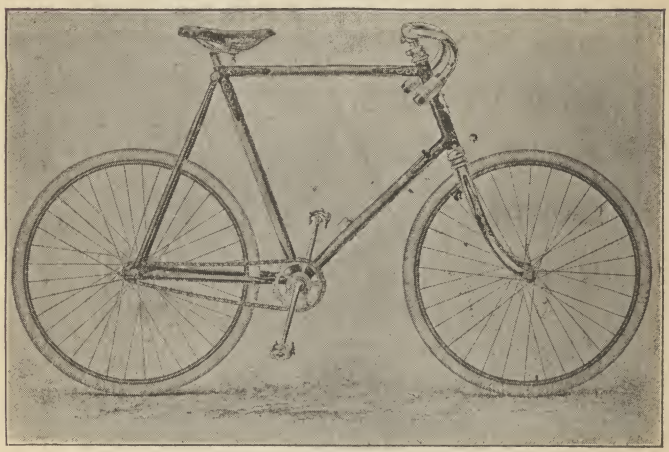
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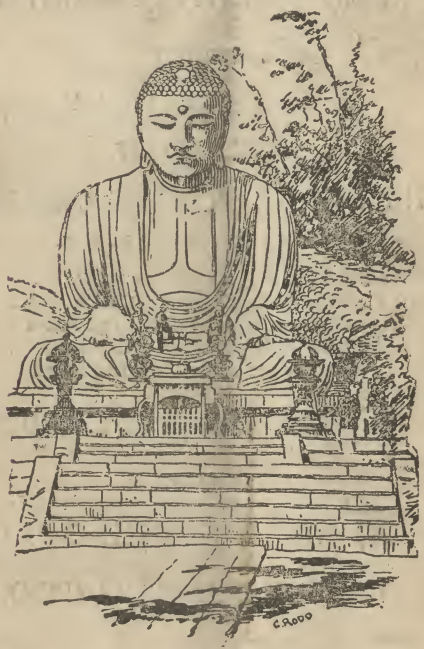
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Shepherd's Voice

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Vol. VII, No. 5, May, 1898.

The Doom of the Dōshisha.

Fallen into the hands of unfaithful stewards has its Christian basis removed.

The action of the Japanese Trustees severely condemned by both foreign and native believers.

A most fatal blow to Christianity in Japan which severely reflects on the moral integrity of the whole nation.

The utter collapse of the Dōshisha, only a matter of time. The present corrupt management cannot maintain itself in the face of merited censure.

The *Shepherd's Voice* has waited for a full discussion of the subject in the contemporary press before it has ventured to speak. It is generally known that the Dōshisha university was established chiefly through the personal efforts of Mr. Niijima, but by the means contributed by American Congregationalists. And it is further known that the college was built upon Christianity as its moral basis, since there can be no moral basis aside from a religion of some kind.

At the time of the establishment of the Dōshisha at Kyōto, foreigners could hold no property in Japan in their own name. The ostensible head had to be a Japanese; yet it was, I believe, tacitly understood that the real owners of the college property were the American Board, as is the case in other missions. Yet it has ever been, we think, the ultimate aim of the missions to turn over the property in reality to the native church. The first suspicious step taken by the Japanese Directors after the death of Mr. Niijima was the way in which they took possession of the mission property. Second, un-Christian influences were allowed in the lecture courses, and actual anti-Christian professors were placed on the faculty. These movements forced the Board to withdraw its aid, and the Board missionaries to resign from the school as instructors. From this time the school has been going down, yet the Trustees have persisted in their course even under the plain, unmistakable censure of both foreign and native believers. They have seemed madly blind to the sign of the times. What could have led them to persist in the face of such universal condemnation is almost a mystery.

But everything temporal must have an end. Resources in the various departments have been running down: the crisis has all the time been coming nearer. The school so radically changed has had nothing to give its students more than the Government schools can give; and since the students of the latter are exempted from military service till they are twenty-eight, naturally young men would prefer the Government schools. The Government, however, will extend this exemption privilege to private schools not founded upon any religion. To secure this privilege the last downward step of the Dōshisha was to remove from its constitution the Christian clause. She has rid herself clean of the Christian name. This now is the last state of the almost one million dollars put into the school.

Three actors have passed, and are passing, upon the stage of this drama. The mission Board, the Japanese Trustees, and the Japanese Government.

1) The *Shepherd's Voice* has always maintained that the methods of mission Boards were wrong. The very organization is wrong in principle, and wrong in Scripture. There can be no scriptural religious organization larger than a local church which does not include all believers. And in more senses than one, this gigantic failure may prove a useful lesson to those who persist in building unscriptural institutions. I am fully convinced that if nothing but N. T. churches had been planted in this country, nothing larger than simple, independent, Christian congregations, and every missionary a responsible member of some one of these congregations, with no such things as "mission meetings" distinct from the native believers, with no unscriptural body in the West back of the missionaries (or if such bodies, they ought not to be mentioned on the mission field),– I am convinced, I say, that if such a course had been pursued all anti-foreign, anti-Christian feeling, so far as missions would have been concerned, would have never been heard of, and the gospel would have prospered a hundred percent more. It seems to us a deception of Satan which makes good people think mission work cannot be conducted as it was in apostolic days. We wish they would give the N. T. at least a fair trial.

Besides this, it cannot be said that the American Board missionaries, as an entire body, have always taught their Japanese brethren the original faith once for all delivered to the saints. This, of course, has had its influence in the present evolution.

2) But all this will not justify the gross breach of trust reposed in the Dōshisha Trustees. The only attempt so far to justify the action of the Trustees is a brief delivery from its president, Mr. Yokoi, as translated from the *Osaka Mainichi* by the *Japan Times*. It says:

In refutation of the reproach that the Doshisha has sacrificed its principle in order to secure the privileges of connection with the Government schools by amending its principal rules in conformity to the national measures, Mr. Yokoi drew a comparison between the history of the institution and the guiding principle it will pursue in the future. There were two different elements in the composition of the Doshisha – one being the co-operation and pecuniary assistance of foreigners and the other those of Japanese. Foreign co-operators did not look upon the institution as a mere instrument of propagating the Christian religion, as was shown by various evidences; while Japanese patrons evidently intended that their pecuniary donations to the institution might contribute to the development of education in Japan. From these premises, Mr. Yokoi concluded that the Doshisha was not a purely mission school. He believed that it was an appropriate step towards securing general advantages to adopt the principles of the institution to the national educational measures; and that to do so was really to perpetuate its principles. He admitted the appropriateness of the arrangement on the part of the Authorities, that the connection with the Government schools, together with the privileges it involved, should not be granted to schools which explicitly proposed to be conducted on religious principles. This was necessary to unify the national measures for education. In his opinion this concession on the part of a religious school did not necessarily imply an injury to its religious principles The Doshisha did not abandon its Christian principles because of the exclusion of the Scriptures from its class-rooms; it had ceased to exist in name but not in deed. Furnished with funds of over half a million, the Doshisha could pursue its end in view directly and independently, but, with the present financial resources, the institution was under the necessity of adopting some suitable means to gain its end. Such a procedure meant the maintenance of the institution, and that in turn was synonymous with the continuance of its principles.

Such logic as this, if correctly given to us, and if not intended as insolent sarcasm, would be set down as moral insanity. We can hardly believe that Mr. Yokoi has been correctly represented; and our remarks must be understood as applying exclusively to the above passage.

We are told that neither foreign nor native co-operators looked upon the school as a *mere* mission school; and, therefore, the conclusion is drawn that the Christian clause in the constitution can be with-

drawn. But all co-operators knew that the school was founded upon Christian principles, which was made an unalterable feature in the constitution.

We are again told that Mr. Yokoi agreed with the Government that no privilege should be granted to schools conducted on Christian principles; and again we are told that the Dōshisha, in sweeping away the Christian clause from its constitution in order to satisfy the Government, and in removing the Bible from the school, has not abandoned the Christian principle! The principle has "ceased to exist in name but not in deed"!

We are told again that the foreign aid being withdrawn, some means had to be adopted to maintain existence; and so this means was struck upon! If this is to be taken seriously, it betrays a radical defect in morals, a degradation to an exceedingly low *stratum*. We must doubt that Mr. Yokoi has been correctly represented. *The Trustees ought to resign.*

3) The third party in this drama is the Government, which accepts the change and grants the coveted favor. The Government does this, fully aware of the statement of Mr. Yokoi, that the Christian basis of the school still exists in reality, but in name only has it ceased to exist. The case stands thus: The Trustees, without any intention to do away with the Christian basis, but rather as a means to continue it, nominally conform to a requirement of the Government in order to obtain a favor. The Government, however, aware that the objectional basis is being thus nominally changed, grants the favor. It is to be noted, however, that Christianity is suppressed, at least before the eyes of the law, and so the Government grants the favor. It is worthwhile to note the contrast in the Government's action of a few years ago in a somewhat similar case. Missionaries could not travel in the interior on passports issued for other purposes than health and science. But it had been said that the Government knew

that missionaries went for religious purposes, though their passports read for health or science. Explaining that this was an understanding of the question, a missionary informed the authorities that he was going to apply for a passport in the usual legal form writing that it was for health (or science), but that in reality he was going for other purposes. The reply of the Government was that the passport could not be granted, – just the reverse of the present decision. In this latter case it was putting in Christianity, while in the case of the Dōshisha it was taking out Christianity, at least, nominally. In the former case the Government refused : in the Dōshisha case it approved.

Without at all proposing to dictate to the Government, it would not be improper to reflect upon this subject a little further. We understand that Japan has been for a long time fretful at the tardiness with which Western nations are receiving her into their fraternity. Japan, however, has adopted and assimilated much of their civilization. And yet in the matter of the Government's attitude towards religion the Japan Government goes contrary to that of every nation in Christendom. The Western nations, every one of them, recognize, and grant favors to, every sect and creed within their coasts. The U. S. government, for instance, grants favors to all religious bodies ; and if Buddhism or Shintoism were to establish schools in the U. S., and ask for a favor from the government they would be sure to obtain it. Even Roman Catholicism is not excepted ; for in a free government and among a free people despotic principles cannot flourish. When it is understood that religion does not tend to make bad citizens, and that no people can prosper without religion, it is certainly an untenable position to proscribe religion. I am candid in prophesying that within one or two decades Japan will repeal this very unwise law ; and with proper regulations preventing partiality, grant to private educational

enterprises based on any religion such favors as the Government schools enjoy. This is the position of Western nations.

In connection with the Dōshisha tragedy some very interesting questions have arisen. It is said that the Government should have rejected the application on the ground that the Trustees had broken a solemn vow with the donors of the school. Again it is said that the Government could not have done this, that the *pros* and *cons* of the case could not be taken note of in the matter. This is true in strict application of the law, but we are not sure that the Government could not have legitimately decided the case taking into consideration these things. It was known to the Government that the Dōshisha was changed only in name, while the school still proposed to remain founded on Christian morality, just as in the case of the missionary who proposed to ask for a passport according to the forms of law, while he stated that he wished it understood that he was going for other purposes. The Government took cognizance of the missionary's explanation and refused the passport, though it was to be asked for in the regular way. The only difference between the two cases is that, so far as I know, the Trustees did not reveal their mental reservations, while the missionary did. But the facts were known to the Government all the same. Moreover, to have rejected the application would have been in harmony with the best morality, and approved by the vast majority of both Japanese and Americans.

What, now, is the general public judgment of the present course? The Trustees are universally condemned, and the Government is implicated as being in some way antagonistic to religion, and desirous of stamping it out altogether. The Government shares some of the burden of blame.

What probably would have been the result had the Government rejected the application? First, in the eyes of the general public the Government would

have been considered as acting from higher moral principles than the Trustees of the Dōshisha. Such a rebuff would have been generally considered merited.

On the manifest ground of such action no one could have said that the Government was discriminating against Christianity to deprive Christian schools of Governmental favors.

What will be the influence of the present course of events? Probably missions will entrust no more large sums to Japanese. Distrust has been strengthened, not only in the Japanese generally, but in the very Government of the nation. Whatever may have been the principle (it was certainly not Christian) of action of the Dōshisha the Government likewise has fallen under distrust.

Moral wrongs never heal before repentance and reformation; and so long as the Trustees of this school stubbornly hold on their present course, so long will they rest under the ban of universal censure, and so sure is the utter collapse of the Dōshisha a mere matter of a little time. Though the Dōshisha abandons the Christian basis, yet through other schools and avenues the gospel influence will continue to radiate, and this school will find itself left behind and abandoned by both foreign friends and Japanese. For no intelligent native parent will want to send his child to such a school; nor will a young man knowing the school's history want to attend it. The school will ultimately go down, and unless the Board takes some steps to recover the property (which it could certainly do) the funds will be gradually squandered, and nothing but the debris of a once hopeful enterprise left. It is not in our province to suggest to the Congregational churches the course to pursue any further than to indicate what the Lord has laid down in such cases. If these Trustees hold membership in churches, the elders of these churches should deal with them according to the teachings of the N. T., and in case they do not hear the church

they should be withdrawn from. The greater amount of trouble arises from lax discipline. The generality of denominations have almost entirely abandoned N. T. discipline, which is intended both to recover the erring and strengthen the faithful.

It has been said that this episode will have an injurious effect upon Christian work in this land. Among the ignorant and prejudiced such will be the case, and the more so unless the Congregational church Scripturally discipline these disorderly members. Now is the critical time, and if these members are permitted to slide by and work themselves into favor with any community without being Scripturally withdrawn from (except they repent), a deep wound will be inflicted upon Christianity. Such a result, however, can be entirely prevented by the churches of which these men are members using Scriptural discipline. We are not sure also that the American Board could not appeal to civil legal process and recover the property. There are contingencies, however, in this case.

Some anti-Christian scavengers whose meat and drink is the carrion of infidelity in Japan have pounced upon the Dōshisha as an occasion to disgorge themselves of a morsel of their chronic hatred towards Christianity. One of these, signing his name "Observer" in the *Japan Mail*, soaring high in the sky of "that large and ever-increasing class of agnostics who need no inducements to morality founded on religious grounds," like that ever-present Turkey-buzzard, flops down to gobble over the Dōshisha. He sagely informs us that he would rather trust a good old-fashioned Japanese who has known nothing but his native code of honor etc. than to trust any of the thousands of semi-Christianized men who before meeting missionaries had no conception of what virtue meant! Wise remark, indeed! Profound discovery! Strictly fair comparison, this!! He tells us also that "Certain Japanese [and certain foreigners too, I should think] are among that large

and ever-increasing class of agnostics who need no inducements to morality founded on religious grounds." Statistics show that this large class is diminishing about as fast as it increases,– by death and by reformation. To disparage Christianity because it has not in three decades reached the depths of the heart of a people who for more than two thousand years have had nothing but human perverted standards to guide them reveals to our mind not even the most commendable moral status of this self-inflated agnostic class. He says "impartial Japanese are of opinion that the highest type of man in this country is not of Christian moulding," and his own experience of twenty years confirms this. This is entirely unfair. Would he deny that in the course of time the highest type *will* be of Christian moulding? That is the question. Besides, this "Observer" and his "impartial Japanese" may be the very worst kind of judges in a case like this.

It is greatly to be regretted that there are in responsible educational and governmental positions in this country foreigners who do not wield a very commendable moral influence. In their effervescences against the highest standard of morality, if they would always sign their names, they would undoubtedly be gradually eliminated from the ranks of teachers and guides. But they hide under the skins of other beasts.

Finally, it is our opinion that much good will ultimately come out of this Dōshisha affair for all parties concerned.

Ludwig Riess advocates a State Lottery for Japan: Ludwig Riess is professor of History in the Imperial University of Tokyo. In the March number of *The Far East* he writes seven pages advocating a State Lottery for this country. This is indeed a brazen step for a professor in a college here. There are laws here against gambling; but none against a professor who advocates gambling. If this

professor occupied a chair in an American college, and were there to write such an article as he has here, he would be asked to resign. It is not so in Germany, however; for every year there comes to Japan through the mails packages of the German Lottery circulars. But, says, the professor, there is revenue in it! What vice will not be licensed for revenue? Several years ago the last lottery charter expired in the U. S. Notwithstanding the desperate efforts of the licensed gamblers to have it renewed the vice was suppressed. Secret gambling is not for that reason on the increase. And if it had increased, that fact could not have been taken in favor of lotteries. People who have been educated to gamble, when their usual means have been taken away, are going to resort to other means till they adjust themselves to the new order. The same thing is seen in times just after a war. For a time great disorder prevails. If it should be that Prof. Ludwig Riess' deception should be fallen into by any prominent Japanese, we hope that those who have the moral good of Japan at heart will enter a strong protest against this backward step. It would be a great shame to this country if such advice were followed; and it is certainly not a credit to Japan to have such a professor in her university.

The transient Mr. Fraser and Opium Smoking in China: Mr. John Foster Fraser, sometime stenographer in the British Parliament, who with two companions recently, for the most of the way, apparently walked rolling his bicycle across the mountainous country from Burma to China, upon his arrival in Japan, received almost an ovation for this remarkable bicycle feat. In March he delivered an address on his trip before the learned Asiatic Society of Japan, in which address he took occasion to plead England's cause in the opium traffic in the following words, as given in the *Japan Mail:*

I had read a good deal about the opium smoker in China, of

what a fleshless wreck he is, how he is hollow-eyed and nerveless, always in tatters, and always beseeching for more opium. There may be such a person but I rather fancy that he is a creature of romance. I saw many thousands of opium smokers, hundreds of thousands I might say, during those five months it took us in crossing China. There were men who had smoked for thirty years, strong, healthy robust men, who certainly showed no signs of being victims. The coolie class, notorious opium smokers, unvariably spent their evenings over the pipe. Yet during the day, without faultering, they would walk from twenty to thirty miles carrying 120lbs. and this not on one day, but day after day throughout their lives. I am not for one moment defending opium smoking, but I took careful note by the way and I came to the conclusion that all the talk we hear about the Chinese opium victim is nothing else but gross and wilful exageration. China, we are told, holds out her hands beseeching that the British Government should not force Indian opium upon the Chinese. Of course she does. But this is not to save China from the curse of opium but to prevent the Indian opium competing with the opium of China.

If Mr. Fraser is not for one moment defending opium smoking he certainly has a very novel way of expressing himself on the subject, since his observations are uttered manifestly as opposed to the general testimony as to the effect of opium on the human system. And now since this is true, and since Mr. Fraser has made some contradictory discoveries in China even where missionaries have been living for years, how would he explain this confliction of testimony between the experiences of years and his own experience of a few months?

Moreover he has a novel way of presenting England's claim to force opium upon China: viz., that if she did not, China would raise her own opium plants and thus get all the profits of this industry in that country. We hardly see why China should not simply for commercial reasons hold out beseeching hands to England not to force her opium upon China, since England would not dare to do so to any able nation, and since China needs the profits of that industry about as much as England needs it.

But what about the avarice of England? In 1896

England's Opium Commission reported on this subject. The majority report was: "*There is no evidence from China of any popular desire that the import of Indian opium should be stopped.*" Mr. H. J. Wilson, M. P., one of the Commissioners, did not sign the report, but gave his "Dissent" as follows:

"The report adopted by my colleagues appears to me to partake more of the character of an elaborate defence of the opium trade of the East India Company and of the present government of India, than of a judicial pronounce on the immediate questions submitted to us."

Further testimony was given at the time (See *Shepherd's Voice*, July 1896) from missionaries long resident in China. William Ashmore, 43 years or more in China, said, "Yes, foreigners are continually being reproached for introducing opium and all its attendant evils."

M. F. E. Fraser, British Consul at Pakhoi, (a namesake of our bicyclist, if not a relative) says:

I have on few occasions become aware of such a wish being expressed by a few persons among the Chinese on moral grounds. It is often expressed in the native press of Shanghai. On grounds of political economy the wish is, I believe, generally, in fact perhaps I may say universally entertained among the so called educated classes.

The *Encyclopaedia Britanica* contains the following on the subject:

The principal use which the Chinese make of opium is to smoke it with tobacco, when it produces a languor so pleasing and seductive that those who indulge in it are as little able to resist the temptation as the drunkard to relinquish his strong potations. The effects of this vice are even more debasing than that of habitual intoxication by alcoholic liquors,– enfeebling rapidly both the mental and bodily powers. * * * The high price charged for the drug must, of course, lesson its consumption, and consequently, also, the injurious effects which it is said to occasion; so that, while the system we adopt [shipping opium into China] yields a large revenue, it obstructs what is said to be the demoralization of the Chinese.

This last sentence seems to be uttered in sarchasm. We cannot but think also that in numerous cases

from purely moral grounds the Chinese would like to get rid of the opium curse. We see that in the Chinese settlement in Yokohama they have organized an anti-opium league with more than 500 members. We do not think it can be doubted that opium smoking is injurious both to the physical and moral man ; and everybody who wishes to help his fellow-men ought to oppose it. In a society so free and liberal as the Asiatic Society of Japan is supposed to be, with many of its members professed missionary philanthropists, we should have expected Mr. Fraser's opium defense to have been challenged. But it passed without a dissenting voice.

Tokyo Dramatic and Musical Society: One of my intimate Episcopal friends has pointed out to me that the Tokyo Dramatic and Musical Society and the Tokyo Literary and Musical Society are not the same, and that my representing the former as occupying the Episcopal building recently in rendering "Naval Engagements" was a mistake ; for the performance was not given in their building. I most cheerfully accept this correction. My friend, however, intimated that the exhibition might not have been out of place in their building, as it is not a "consecrated" building. I have nothing, therefore, to withdraw from what I previously said about sectarianism and infidelity going hand in hand against a defense of the gospel. Professed Christians constitute a pretty fair percent of the membership of the Dramatic and Musical Society ; and the actors in the late exhibition were mixed,—Christians and infidels ; and, according to the *Japan Mail*, it had a "charitable object"; and according to my friend, it *might* have secured his not-yet "consecrated" building, while a debate in defense of the truth had to seek shelter elsewhere. If this is not infidelity and *professed* Christianity uniting against the truth, what would you call it? We are not acquainted with the whole membership of the Dramatic and

Musical Society ; but the late actors are enough. Dr. Clay McCauley, of the Unitarian Mission, we presume, would not be recognized as a Christian at all ; but there is Bro. ! Captain Brinkley of the *Mail*, waiter at McCauley's Inn, who has been for over a quarter of a century a faithful (!) consistent missionary (!) to the Japanese, and that too, as representative probably of the largest denomination on earth or elsewhere (!). He is a faithful, beloved brother ; but like the humble stork, he must suffer with the company he keeps.

But coming to a more serious consideration, the point we would make is, not that Christians should never indulge in harmless pleasantries, (for a little nonsense now and then is relished by the best of men) but that they should not conduct secular enterprises under a pretense of worship or service to God,– things which should be kept distinctly separate from that which God has enjoined. God has not dictated to us just what specific enterprises we may conduct for ourselves. He has wisely left this to our own judgment ; but as to what should be offered up as service to the Lord in fulfilling what he teaches as to charity and service, he has instructed us, and we have no right to pervert his instructions. The innumerable secular exhibitions which are given to help on the work of the church in one way or another have always proved a weakness, and tended to undermine loyalty to the Word of God. "If we can change one thing, why can we not change another ?" they say.

Ancient Marriages.

Marriage was a divine institution. God has guarded it by law and Christ has honored it by miracle. As men depart from God they degrade woman and discredit marriage.

The Hebrews had a beautiful and elevated idea of

the marriage relation; the Greeks had not. Sparta cared nothing for the sanctity of marriage, and it was considered customary and reputable for men to give their wives over to their friends. Aristotle speaks of men buying wives from one another. Homer refers to the fact that the father was the owner of the daughter until she was beyond his control, and was paid for her in cattle, and this was called cattle finding. A Trojan ally, who was slain by Agamemnon, had given 100 cattle to obtain a wife, and then promised 1,000 head of sheep and goats besides. If the wife proved unfaithful the husband could demand back the price.

Affinity and consanguinity were formerly, in some countries, greater objections to marriage than now. Pope Gregory forbade the marriage of cousins. The Church of England does not forbid such marriages. Some of the United States do and some do not. The famous and dissolute Cleopatra was a daughter of a brother and sister, and she wedded her younger brother according to the custom of the Ptolemies. Many authorities claim that marriage to cousins is not detrimental where there have not been such marriages in the family before.

The marriage ceremony has differed in all ages. Among the ancient Hebrews marriage began with the betrothal, but no formality was required. By his teaching, Christ elevated and ennobled the relation more than it had ever been in the world's history since man fell.—*Selected.*

Jesus.

I. *Brief History:* Subete kono koto wa yogensha ni yorite Shu no iitamaishi kotoba ni, (23) otome haramite ko wo uman, sono na wo Immanueru to tonōbeshi to aru ni kanawasen tame nari; sono na wo tokeba Kami warera to tomo ni oru to no kokoro nari. (24) Yosefu nemuri yori okite Shu no tsukai no meizeshi koto ni shitagai sono tsuma wo meto-

ritaredo uigo no umaruru made toko wo tomo ni sezariki ; sono umareshi ko wo Iesu to nazuketari. Matt. i : 22 – 25.

II. *His Character :*

(1) Yo no yo ji goro Iesu umi no uye wo ayumite koko ni itarishi ni (26) deshi sono umi no uye wo ayumeru wo mite odoroki ko wa hengi no mono naran to iite osore sakebitari (27) Iesu yagate karera ni iikeru wa kokoro yasukare ware nari osoruru nakare. Matt. xiv : 25.

(2) *Stilling the tempest :* Iesu okite kaze wo imashime mata umi ni shizumarite " odayakani nare " to iikereba kaze yamite ōi ni nagi tari. Mar. iv : 39.

(3) *Healing the blind man :* Karera iikeru wa nanji no me wa ika ni shite akitaru ya (11) kotaete iikeru wa Iesu to iu hito tsuchi wo tori waga me ni nurite iu " Siroamu no ike ni yukite arae " to ware yukite araikereba me miru koto wo etari. John ix : 10.

(4) *Lazarus :* Kaku iite ō goe ni yobi iikeru wa " Razaro yo ide yo." (44) shinishi mono izu. John xi : 43.

Now, what think ye of Christ ?

Nanjira Kirisuto ni tsuite ika ni omouya kore tare no ko naru ka. Matt. xxii : 42.

III. *What the N. T. says of Jesus :*

(1) *The Word :* Hajime ni Kotoba ari Kotoba wa Kami to tomo ni ari Kotoba wa sunawachi Kami nari. (14) sore Kotoba nikutai to narite warera no uchi ni yadoreri. John i : 1 – 14.

(2) *God's Son :* Mat. 3 : 13. kono toki Iesu Yohane ni baptesuma wo uken tote Gariraya yori Yorudan ni kitari tamau (14) Yohane inamite iikeru wa warewa nanji yori baputesuma wo ukubeki mono naru ni, nanji kaete ware ni kitaru ka (15) Iesu kotaekeru wa " shibaraku yuruse kaku subete no tadashiki koto wa warera tsukusubeki nari " koko ni oite Yohane kare ni yuruseri. (16)

Iesu baputesuma wo ukete mizu yori agareru toki ten tachimachi kore ga tame ni hirake Kami no mitama no hato no gotoku kudarite sono uye ni kitaru wo miru (17) mata ten yori koe arite "ko wa waga kokoro ni kanau waga aishi nari" to ieri. Matt. iii : 13.

(3) *Without sin :* so wa warera ga yowaki wo omoiyaru koto atawazaru saishi no osa wa warera ni arazu, kare wa subete no koto ni warera no gotoku izanaware-taredo tsumi wo okasazariki. Heb. iv : 15.

(4) *Higher than the heavens* : Kaku no gotoki saishi no osa wa warera ni atareru mono nari. Kare wa kiyoku shite, ashiki koto naku, kegare naku shite, tsumi-bito ni tōzakareri, katsu ten yori mo takashi. Heb. vii : 26.

(5) *All authority.* Ten no uchi chi no uye no subete no kenri wo ware ni tamawareri. Matt. xxviii : 18 – 20.

What think ye of Christ ?

Nanjira Kirisuto ni tsuite ika ni omou ya, kore tare no ko naru ka ? Matt. vii : 42.

Inductive Bible Lessons.

σούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ.

あんぢ かみに よろこばるゝ ものと あらんことを つとめ.

The text of these lessons is taken from Rotherham's Critically Emphasized translation published by Samuel Bagster and Sons, London.

LESSON XI.

The Wheat and the Darnel.

I. The Text.

Matthew xiii: 24—30, 36—43.

(24) Another parable put he before them, saying, Likened was the kingdom of the heaven to a man sowing good seed in his field; (25) and, while men were sleeping, his enemy came and sowed over darnel in amongst the wheat, and away he went. (26) And when the blade grew and brought forth fruit, then appeared the darnel also. (27) And the servants of the householder, coming near, said to him, Sir! [was it] not good seed thou wast sowing in thy field? whence then has it darnel? (28) And he said to them, A man that is an enemy did this. And the servants say to him, Wilt thou then that we go and collect it? (29) And he says No, lest at any time, while collecting the darnel, ye should uproot along with it the wheat. (30) Suffer to grow together both until the harvest. And, in the harvest season, I will say to the reapers, Collect ye first the darnel, and bind it into bundles with a view to the burning it up; but the wheat be ye gathering into my barn.

(36) Then, dismissing the multitudes, he went into the house; and his disciples came near to him, saying, Make quite plain to us the parable of the darnel of the field. (37) And he, answering, said, He who sows the good seed is the Son of Man: (38) and the field is the world; and the good seed—these are the sons of the kingdom; and the darnel-seeds are the sons of the evil one; (39) and the enemy who sowed them is the adversary; and the harvest is a conclusion of an age; and the reapers are

messengers. (40) Just, therefore, as collected is the darnel, and with fire is burned, so will it be in the conclusion of the age. (41) The Son of Man will send forth his messengers. and they will collect out of his kingdom all the causes of offence and the doers of lawlessness, (42) and will cast them into the furnace of the fire: there will be the wailing and the gnashing of the teeth. (43) Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear let him hear.

II. Lexical Notes.

24. *Parable:* παραβολή (*parabole*, パラボレ, たとへ). It means a placing of one thing alongside of another; hence a comparison.

25. *darnel:* ζιζάνιον (*zizanion*, ジザニオン, からすむぎ). A kind of bastard wheat, resembling wheat very much, except the grain is black.

30. *barn:* ἀποθήκη (*apotheke*, アポセケ, くら). A place in which anything is laid up. The word *apothecary* comes from this word.

39. *messengers:* ἄγγελοι (*angeloi*, アンゲロイ, てんのつかひたち). The context and circumstances must decide whether this word means a heavenly messenger or a human being merely.

III. Geographical Notes.

36. *he went into the house:* In the first verse of this chapter we read that Jesus went out of the house, and was sitting near the lake. In this verse we are told that he went into the house. From the way in which it is stated we would infer that it was Matthew's house, and was therefore in Capernaum.

IV. General Questions.

36. *Make quite plain to us the parable:*

The field = the world.
The sower = the Son of Man.
The seed = sons of the Kingdom.
The darnel = sons of the evil one.
The enemy = the adversary.
The reapers } = { messengers.
The servants } = { angels.
The harvest = end of the age or world.

27, 41. Notice that the field (the world) is called the Lord's, and also impliedly his kingdom. The Lord is certainly the rightful owner of the world; for he made it.

28. *A man that is an enemy did this:* Did what? Brought evil men into the churches of Christ, or into the world from the beginning of the human race?

29. *Suffer to grow together:* In the churches of Christ? If so this would contradict other Scriptures. Then, in the world (which is also the Lord's kingdom)? Then the Lord will execute the judgment at the end of the world.

25. What about the men sleeping?

26. The darnel could not be distinguished from the wheat till fruit appeared. So is it with the wicked.

Note the very mean nature of the act of sowing darnel in a neighbor's wheat field. There are men still who would do the same.

Time: A. D. 31.

Place: By the sea of Galilee.

LESSON XII.

John the Immerser Beheaded.

I. The Text.

Matthew xiv: 1—12.

(1) In that season, Herod the tetrarch heard the report of Jesus, (2) and said to his servants, This one is John the Immerser: he arose from the dead! and, for this reason, the powers are inworking within him.

(3) For Herod, securing John, bound him, and in the prison put [him] away, because of Herodias the wife of Philip, his brother. (4) For John kept saying to him, It is not allowable for thee to have her. (5) And desiring to kill him, he feared the multitude, because as a prophet were they holding him. (6) But, a birth day feast of Herod occurring, the daughter of Herodias danced in the midst, and pleased Herod; (7) wherefore with an oath he agreed to give her whatsoever she might ask for herself. (8) And she, being led on by her mother, Give me, says she, here, upon a tray, the head of John the Immerser. (9) And, the king, though grieved, yet because of the oaths and the guests, ordered [it] to be given; (10) and

sent and beheaded John in the prison. (11) And his head was brought upon a tray, and was given to the maiden, and she brought [it] to her mother. (12) And his disciples, coming near, bare away the corpse and buried him: and went and reported [it] to Jesus.

II. Lexical Notes.

1. *tetrarch:* τετράρχης (*tetrarches*, テトラルヒエス, わけもち). Originally meant a governor of a fourth part of a province, but later it lost that meaning and simply meant a petty ruler.

6. *danced:* ὀρχέομαι (*orcheomai*, オルヒエオマイ, まい).

III. Biographical Notes.

1. *Herod:* This is Herod Antipas a son of Herod the Great by Malthace, a Samaritan. The Herods were not Jews, but Idumaeans who had embraced the Jewish religion. Antipas was tetrarch of Galilee and Peraea beyond Jordan where John was imprisoned. His first wife was a daughter of Aretas king of Arabia; but after awhile he made overtures to Herodias, the wife of his half-brother Philip. She accepted him; and hence John's censuring him. Aretus resented the insult offered to his daughter, and invaded the territory of Herod, and defeated him. Later his wife Herodias urged him to go to Rome to gain the title of king. At the court he was opposed by the agents of Agrippa, and was banished for life to Lugdunum, A. D. 39. His wife followed him, and he died in exile.

3. *Philip:* He was a son of Herod the Great by Mariamne, and so a half-brother of Herod Antipas, Philip married Herodias, the sister of Agrippa I., by whom he had a daughter Salome. He was excluded by his father from a share in his possessions on account of his mother's treachery, and lived in a private station.

IV. Geographical Notes.

10. *in the prison:* The place of John's imprisonment was at Machaerus, a fortress in Herod's possessions east of the Dead Sea.

V. General Questions.

1, 2. Note the undesigned testimony here to the fact of Jesus' miraculous power.

3, 4. It was a dangerous step for John to censure the King; but notice that he "kept saying to him," that he was violating a divine law to have more than one wife.

A man who opposes an evil only once and stops, while the evil continues, is not a faithful servant of the Lord. He should just keep on saying. "It is not allowable for thee to have her."

6. The temptations of the dance,—a foolish oath, a foolish king, mother and daughter, and a good man murdered!

9. Is a man bound by an oath to do wrong?

12. The disciples went and told Jesus. He was now their only source of sympathy and strength.

Time: A. D. 31.

Place: Machaerus.

LESSON XIII.

The Woman of Canaan.

I. The Text.

Matthew xv: 21—28.

(21) And, going forth from thence, Jesus retired into the parts of Tyre and Sidon. (22) And, behold! a Canaanite woman, from those borders coming forth, was crying out, saying: Have mercy on me, Lord! Son of David! my daughter is miserably demonized. (23) He, however, did not answer her a word. And his disciples, coming forward, were requesting him, saying, Dismiss her, because she is crying out after us. (24) But he, answering, said, I was not sent forth save unto the lost sheep of Israel's house. (25) And she, coming, was worshipping him, saying, Lord! help me. (26) But he, answering, said, It is not seemly to take the loaf of the children and cast to the little dogs. (27) And she said, True, Lord! for even the little dogs eat from the crumbs which are falling from the table of their masters. (28) Then, answering, Jesus said to her, O woman! great [is]

thy faith : be it done for thee as thou desirest. And her daughter was healed from that hour.

II. Lexical Notes.

25. *was worshipping :* προσεκύνει (*prosekynei*, プロセキナイ, はいして). First means *to kiss the hand* towards another in token of reverence. Then to touch the ground with the forehead, in homage to superiors. Finally to worship God.

27. *crumbs :* ψιχίων (*psihion*, プシヒオン, くづ). A little morsel of bread or meat.

III. Biographical Notes.

22. *Canaanite woman :* The Canaanites originally inhabited Palestine, especially on the sea shore and by the Jordan. They founded Sidon and Tyre. This woman is also called a Syro-Phenician.

For notes on Tyre, Sidon and David, see former lessons.

IV. General Questions.

22. This Gentile woman addresses Jesus as "Lord! Son of David." It indicates a considerable knowledge of the true God and the Messiah. This knowledge had spread through the nations surrounding the Jews.

23. The disciples' request that the woman be dismissed indicates a very imperfect idea of the Lord's spirit and work.

24. His answer is to the disciples. "The lost sheep of Israel's house": Who are they? Does it rebuke the self-righteous Jew who considered himself not lost, whole who needed no physician, as well as point to the poor sinner Jew who felt the need of a Savior? True Jesus' mission was to the Jews; but in this exceptional case he teaches the lesson that his message is for all the world.

26, 27. His answer to her would have driven most women away in anger. Was it intended to test her sincerity? Note the wit as well as the deep earnestness of her answer.

28. Faith triumphed and obtained the blessing.

Place : In the coast of Phenicia.

Time : A. D. 32.

LESSON XIV.

Suffering of Jesus Foretold.

I. The Text.

Matthew xvi: 21—28.

(21) From that time began Jesus to be pointing out to his disciples that he must needs into Jerusalem go away: and many things suffer from the Elders and High-priests and Scribes; and be slain; and on the third day arise.

(22) And, taking him aside, Peter began to rebuke him, saying, gracious to thee, Lord! in nowise will this befall thee.

(23) But he, turning, said to Peter, Withdraw behind me, Satan, a snare art thou of mine; because thou art not regarding the things of God, but the things of men.

(24) Then Jesus said to his disciples, If anyone intends after me to come, let him utterly deny himself and take up his cross and be following me. (25) For whosoever may be intending his soul to save shall lose it; but whosoever may lose his soul for my sake shall find it. (26) For what will a man be profited, if perchance the-whole of the world he gain, and his soul he forfeit? Or what will a man give as an exchange for his soul? (27) For the Son of Man is about to be coming in the glory of his Father, with his messengers, and then will he render to each one according to his practice. (28) Verily! I say to you, there are some of those here standing, who, indeed, in nowise may taste of death, till whensoever they may see the Son of Man coming in his kingdom.

II. Lexical Notes.

23. *a snare:* σκάνδαλόν (*skandalon*, スカンダロン, つまづくもの). (1) The trigger of a trap. (2) A snare which may cause one to stumble, or be drawn into sin.

24. *deny:* ἀπαρνησάσθω (*aparnesastho*, アパルネサスト, すて). To affirm that one has no connection with another. To lose sight of another. This is a hard thing for most people to do when they themselves are in consideration.

Cross: σταυρον (*stauron*, スタウロン, じうじか). (1) An upright stake. (2) Then the *cross*, an instrument of punish-

ment, borrowed by the Romans and Greeks from the Phoenicians. Only the basest and vilest criminals were executed on the cross. Roman citizens were seldom executed on the cross. (3) The trials and persecutions Christians must endure if they would follow the Lord.

26. *forfeit:* ζημιωθῇ (*dzemiothe*, ゼミオテ, うしなふ). To be damaged, or injured. To be lost.

III. Biographical Notes.

21. *Elders, High-priests, Scribes:* The Elders were the old men who exercised wide authority in the social and political fabric. The High-priest was the highest office in the Jews' religion; and the Scribes were the "D. Ds." in the church. They explained the law, and were expert in detecting cases of heresy. Many of their descendants are living at the present day.

IV. General Questions.

21. The necessity of Jesus' death in the accomplishment of man's redemption.

22. Peter's misunderstanding of God's plan.

23. The cause of Peter's misunderstanding explained. He was regarding the matter from a human stand-point. This accounts often for our own dullness, and persistency in following man instead of God.

24. Conditions of following Christ.

25. Two senses in which the word *soul* is used. Temporal and eternal.

26. What is your answer to this question after quiet consideration?

27. Coming to render to each according to his practice. The final coming.

28. Coming in his kingdom while the apostles (except Judas) were still living. On the day of Pentecost.

Place: Probably near Caesarea of Philip.

Time: A. D. 32.

Biblical Interpretation.

Queries and communications are solicited for this department.

The law of limitation is essential to a proper understanding of the scriptures. We here note some examples.

"*And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh.*" (*Acts, 2 : 17*) : In this statement of the apostle we have an unqualified or unlimited statement as to flesh ; *all* flesh it says. But does it mean all flesh ? Does Peter mean to say that God will pour out his Spirit upon the fishes of the seas, the fowls of the air, the beasts of the field as well as wicked men, indiscriminately ? I have never heard of any one who so understood it. Every one who reads this language puts a limit upon it. Still there are some who, curiously enough, argue that because it says *all* flesh at least infants must be included. But this would let in the infidel as well since he is just as much flesh as the infant. We have been too hasty in our conclusion and have not heard the apostle through. Let us hear what he has to say further ; "And your sons and your daughters," "and your young men," "and your old men," "Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit." Does any go beyond this limitation ? "He that goeth onward and abideth not in the doctrine of Christ hath not God." Those who were to receive this out pouring of the Spirit were to be such as had reached years of maturity and could "prophesy." Yea Peter was speaking particularly in reference to the baptism of the Spirit which he and the other apostles had just received and says "*this* [which they had just received] is that which hath been spoken of by the prophet Joel."

... "*And these signs shall follow them that believe; in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in nowise hurt them; they shall lay hands on the sick and they shall recover.*" (*Mark, 16 : 17, 18*) :

The statement, "*these signs shall follow them that believe*," is taken by some as being applicable to *all* that believe without limitation, and hence it is claimed that all believers now may have the same miraculous power as was given at first. But we have seen in the preceding passage noted, that "all flesh" has a limitation, and if the same should be true here also we need not be surprised. The closing sentence in the chapter is quite suggestive: "And they went forth and preached everywhere, the Lord working with them, and confirming the words by signs that followed." (Mark 16 : 20). Note the *purpose* of these "signs": it was to confirm the word. This point being accomplished the purpose of the signs is ended. A point once proven needs not to be proven a second or a dozen times. The "signs" of the scriptures have accomplished that for which they were given, namely, to "confirm the word." "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20 : 30, 31). Jesus worked miracles to establish his divinity; this once being accomplished the end of his miracle working is fulfilled. He does not continue therefore to work miracles indefinitely, "but these [that proved his divinity once for all] are *written* that ye might believe." So with "these signs" that should "follow them that believe"; they were to "confirm the words" of the apostles and first Christians as being the words of the Holy Spirit. These words have been faithfully recorded. These signs continued till the canon of the scriptures was completed. Their

purpose being accomplished miraculous powers have ceased, just as did the personal ministry of Jesus and the baptism of John. "For we know in part and we prophesy in part; but when that which is perfect is come that which is in part shall be done away." (I Cor. 13 : 9, 10). Has that which is perfect come? "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." (II Tim. 3 : 16, 17). It is the "perfect law" of liberty (James 1 : 25). Beig complete it cannot be added to without incurring a penalty (Rev. 22 : 18, 19). To expect these miraculous gifts of the Spirit to continue is to expect inspiritation to continue since if the Spirit should endow men to speak now as he did the apostles their utterances would be on an equality with theirs. This would at once undermine the authority of the scriptures.

... "*And were all baptized into Moses in the cloud and in the sea (1 Cor. 10 : 2) :*

All of whom? "All the Israelites of course," says one, "and this included the babies as well as adults." We might go further and say that not only the infants of the Israelites but their personal possessions and all their cattle ware also baptized in the cloud and in the sea. Just one who is baptized now has also his clothes that he wears baptized. No one is so foolish however in these days as to reckon such things in counting baptisms. Did Paul mean to say the sheep, goats, and oxen of the Israelites were baptized into, or unto, Moses? No one would accuse the apostle of such folly. Then the language of the apostle must be limited—have a boundary laid around it—and the only point of consideration is as to where the line shall be drawn. The apostle has defined his own language:—"For I would not, brethren, have you ignorant, how that *our fathers* were all under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud

and in the sea." If I should say all Japanese are loyal to their country no one would think I meant those of another nation. Others might or might not be loyal to their country but it would have nothing to do with my statement whatever either one way or another since it refers particularly to the Japanese people and them only. Whom is Paul considering in the language quoted? "Our fathers" that came out of Egypt by the hand of Moses. How many of them? "All" of them. How many more? None. What about the "mixed multitude" that accompanied the Israelites? Paul is not talking about the proselyted Egyptians but "our fathers," Jewish ancestors.

... *The wheat and the tares.* (*Matt. 13 : 24–30, 36–43.*) :

"The kingdom of heaven"—"the field is the world."

The only point of difficulty in the parable is that Jesus makes "the kingdom of heaven" commensurate with "the world." "The kingdom of heaven" is commonly used in a more restricted sense meaning the church. Here it is used to include mankind at large. There are two great agencies sowing seed in the world, Christ and Satan. Christ is the only rightful seed-sower in the hearts of men. By him man was created, through him man is indebted for virtue, holiness and every good and perfect gift. No one has a right to pollute the Lord's heritage. The Devil is the great enemy and sower of seeds of corruption. He is an usurper in the Lord's territory Jesus is not slow to call him "an enemy." But the children of the Kingdom must conduct themselves in a becoming manner even toward "an enemy." "But Michael the archangel, when contending with the devil he disputed about the body of Moses, dost not bring against him a railing judgment, but said, The Lord rebuke thee" (Jude, 9.)

Note :– Growth is no evidence of being right since tares will grow as well as wheat. The Lord only

can separate between the true and the false and we will not be able to know of a certainty who are the Lord's till "the end of the world," hence the great danger and even folly of placing our confidence and shaping our practices after the examples of "good, pious men."

... "*It is not lawful for thee to have her*": John gave no hints in the hope that Herod might catch the point; engage in generalities about the law of marriage expecting Herod to make a personal application in his own case. That Herod might get the personal benefit of his speech he delivered it in a very personal way. "Thou art the man." We need more such men now. The best way to cause one to get the benefit of our remarks is to deliver directly to him for whom they are intended. Crime and corruption by those in high places is as much so as committed by those in the lowlier walks of life.

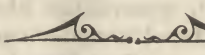
... *The woman of Canaan*: "It is not meet to take the children's bread and cast it to dogs."

No doubt this was some trial to the woman. How many women would bear being called dogs to-day by a foreigner without going away in a rage? She showed great faith in that she clung to Christ, still considered him able to bless in the face of what most people would have taken as an insult and turned away, saying, "I want no help from nor anything to do with any such a Christ." The woman turned the Savior's language to splendid effect. The little dogs *are* allowed to eat the crumbs: give me that. Many see no good in the gospel, no good in those who embrace it because it don't give them a place of honor according to their view of it.

... "*And be killed, and be raised again the third day.*" "*I tell you these things that when they are come to pass you may believe that I am he.*" (*John, 13 : 19*):

No man can carefully study the careful prophetic utterances of Je us concerning his own death and resurrection without believing in him as being what

he claimed, the Son of God. But the very things that were spoken of before hand to confirm the faith of the disciples so shook their faith that they returned to their old occupations, for the reason that they did not keep in mind the words of Jesus. The source of unbelief now with many is that they have either forgotten the scriptures or never have known them.



The Earnest Contention Club.

"He is not crowned, except he contend lawfully."

Common Brethren: We have received the following from a reader whose motives we believe are perfectly sincere, and because of whose criticisms we entertain not a shadow of unfriendly feeling. If more such interchanges occurred a better state would arise between Christian workers.

Editor of The Shepherd's Voice:

Dear brother, I hope you will pardon the liberty I am taking in addressing a personal letter to you. I do it in the service of our common Lord, Jesus Christ.

As his servant I have often been pained at statements and criticisms made by you concerning our common brethren. In all humility let me say that I think that with the measure wherewith you mete it can he meted to you again.

The principle on which you found your own separation from the thousands and thousands of your brethren, and unthinkingly attack them; I mean, that all organizations larger than the local church and less than the whole number of Christians, is sin; is nothing more nor less than the fundamental tenet of a *sect.*

There is no Christian denomination to-day that would not be glad to see the whole Christian Church united—*in its own way.* Were the wish gratified sectarianism would cease to exist. The Roman Catholic would be just as glad to see all Christians follow them, as you or I would he to see them follow us. But you see they have gone on for centuries vainly trying to bring it about and many of them have learned patience and forbearance thro'

disappointment. Thus they learn, too, that other persons have elements of the truth just as well worth standing for as their own, and that the way to unity is not through separation but through inclusiveness. There are two parties to all disagreements. Among Christians usually both are partly right.

Christ says nothing about organizations greater or smaller, beyond such commands as not to forbid those who follow not with us.

We all know that the church, rent as it is by controversy is imperfect but tho bruised, it is the bruised body of Christ. Are not you and I in danger of despising him and standing coldly aside, of thrusting the spear into His side?

Brother, that is the way the harsh words in the paper called after the voice of the good shepherd strikes me. Are you not like Peter who first resorts to the sword in his Masters defense and then denies Him?

Why, brother, even Michael (Jude 9) did not dare to bring a railing accusation against the arch fiend: how *can* you then use such epithets against men who are following the Lord however far away? And then to call it the Shepherd's Voice! When did the Shepherd descend to sneers? When did he glory over the bitter sorrow of men, who in prayer and humility and trust in him have tried to build an instrument meet for His use? Do you think that voice of the Son of Man who was betrayed by the kiss of Judas, and who knowing what that kiss meant still permitted it and the agony and humiliation which followed—do you think His voice (not the publication by that name) will be lacking in sympathy for the men, who with aching heads and aching hearts, have for years hoped, and prayed, and labored to get the spirit of Christ into the men to whom the grievous but God-planned death of the faithful Neeshima left its management? If a thief carried the bag and two thieves were crucified with Him; must we conclude with the Pharisees that our Savior was a thief? God forbid!

God be with you in all your work of casting out devils in his name, but may He keep you back from bearing falsewitness, from malice, from every presumptuous sin.

This letter may incense you. Believe me, brother, I hope and pray it will not do so. Even as had to withstand to his the divisive Peter, so the love of God constraineth me to admonish and beg you to love the brethren, and not to take in vain the holiest of God's names.

Yours truly,

——— ——— ———.

March 25, 1898

We take it for granted that the kindly spirit of the foregoing letter will forgive us for publishing the same, since we are both agreed that the matters touched therein are of the very deepest public concern.

It would not be profitable to go into specific answers to each item, and thereby obscure the main point of difference. We are told that to contend for a historical fact, that any religious organization larger than the local church and smaller than the whole number of Christians is an unscriptural body, is sin, and nothing more nor less than the fundamental tenet of a *sect;* that, on this basis, to separate from those who form themselves into such unscriptural bodies is sin and the fundamental tenet of a *sect.* There are two considerations which this language suggists, it is an acknowledgement that the present sects are wrong. On this we are agreed. I have never met a man yet who would stand up to defend the divided condition of Christendom. It is just as plain as the wart on Cromwell's face that denominations are condemned by Christ, the apostles and every Christian who yearns that the bride of the Lamb shall have no wrinkle in her garment. It is tacitly admitted by our correspondent that the divided condition of believers is wrong. It is said to stand for such an organization as we read about in the N. T. would produce a sect,—such as already exist. Then all sects are wrong. What is our correspondent going to do about this? All sects are wrong.

A second consideration is, how can our correspondent remain in a sect which he admits is wrong? I doubt very much that the Lord can accept any apology which he can offer. A thing which is wrong must certainly be very disorderly; and there is no misunderstanding the apostles' instruction on what our duty is on this point. We should bear with the erring; but not the persistent erring. From them we are commanded to withdraw. Does one, now, form a sect who obeys this divine teaching? and

does he stand aside idle, doing nothing for the salvation of lost man? Our correspondent can honestly answer this when he knows a little more of the life and work of those who ask to be excused from joining in a thing admittedly wrong. The baseless assumption that nothing can be done without a human and unscriptural organization is every moment contradicted by history. The most wasteful use of funds, and where the least returns come from that use, is in unscriptural organizations which make big, blustering reports, and which look with scorn and contempt upon the humble toiler who does not blow about what great things he has done. If I should never become the instrument in converting a soul, I am sure I ought not to give my life service to uphold an organization which I admit is wrong.

We are again told that the Papists would be as glad to have all follow them as I am to have all follow me. Excuse me. I want nobody to follow me. I have no dogma, no church. I never promulgated a dogma, nor established any church. Christ established his church and taught the gospel. And to preach this is not to desire others to follow me. The man who desires others to follow him is the man who builds a body not heard of in the N. T., who writes out a creed not heard of in the N. T., who takes, a name, practices a baptism and Lord's supper not heard of there. No body of believers larger than the local church and smaller than the whole number of believers is scriptural; and nothing else can be made of it.

The Savior's rebuke of John who saw one casting out demons in the Lord's name and who forbid him because he was not following in their company is cited to palliate the existence of sects. This is a most palpable misapplication of scripture. This man was doing a work of the Lord, and doing it in the *name* of the Lord and thus following the Lord, and was approved by the Lord; while sects are condemned by the Lord, have other names, and do not

the commands of the Lord. No one is more pleased to see a bad man, or an unscriptural organization, do a good and scriptural thing than I am, and none would acknowledge it sooner; and a Christian who stands related to no body larger than a local congregation or smaller than the whole number of Christians is in a position to utilize every Christian force from every source, and he is the only man who can do this.

I am urged to be merciful towards the bruised body of the Lord: and so I am. But what about the human, partisan, unscriptural sects who are the bruisers of the Lord's body? It doesn't strike me that there will be much room for mercy to those who show no mercy. Let the denominations ease up a little before they begin to plead for mercy. And we are warned against bringing a railing accusation against the sects, because Michael did not bring a railing judgment against the devil. We have not the pronounced any railing judgment on the sects. But it strikes me that Michael had a contention and a dispute with the devil (Jude 9). And who are the parties condemned in Jude but those who set at naught dominion,—the dominion of the Lord, and show respect of person by dividing off into select parties with set rules for admission into their society or sect? I tell you, my brother, the Lord will rebuke and severely judge those who are making such havoc of his church. I would tremble at what I could not but know to be a just condemnation awating me were I engaged in such work.

Far be it from me to sneer or to glory over the collapse of the Doshisha; but duty on the other hand demands that the plain truth be told. The perfidious conduct of the Trustees of the Doshisha cannot be too severely condemned. But on the other hand the mistakes of the Board should not be overlooked. The men who now manage and rule in the denominations are, no doubt, men of the purest purposes; but the denominations are wrong

in principle, and plainly condemned by the N. T. There is no sort of justification can be made for them. They are expensive, inefficient, delusive and a positive hinderance to the spread of the gospel. A man cannot uphold them and escape the censure of the N. T. The present divided state cannot in any way be harmonized with the truth. The only course left to any man is to separate from them, and go free as Christ makes him free, and find in the divine and scriptural organization alone his field of unbounded activity and usefulness. The world needs local churches, complete, exercising before the people every function of government and discipline,—not heads of authority remotely removed from the people.

Chinese Notes.

Chinese need of more Spirituality:

Shanghai Missionary Association at her last two meetings have been considering with other important questions what Mr. Hudson Taylor has much impressed now on his heart viz. The great need of increased spirituality among the Native Christians: so as the outcome of their consideration Mr. Taylor will take the lead in conjunction with one of each mission to take measures in adopting some means to bring about this desired spirituality. Let blessing be the result of their efforts; but how strange that with all the machinery used by professing churches of to-day that the ebb of spirituality is so low. Strange, yet not strange, especially when we consider the restlessness of the laborers and some of their strange ideas. 1st—I fear, some think because there is not as much of the emotional manifest in the Chinese Christian as is in some of our western professing christians they of necessity lack in spirituality. 2nd—May not some laborers expect more than they ought, and think because their converts do not continue full of fire, and are dead in earnest about

the souls of others, all is wrong. In the first place we must not forget that a Chinaman as a rule, is not emotional. In the second place what we sow, is, as a rule, the same kind as what we reap; so when the convert sees the missionary, apparently a prince by his side, it takes much grace to keep his love for temporal benefit buried; so often before he rises to that high condition of spiritual life that he sets his affection on things above and can make proper allowance for his foreign brother being more comfortably situated etc. he thinks that his persecution and loss is a poor recompense for accepting this religion; besides he has beheld most of the native workers receive help or support in one way or another so he concludes there is no need of his help, thus his spiritual life is crippled; and a necessary lack of spirituality. Midst the above and much more, is it surprising this lack; they like ourselves need better understanding the mind of the Lord and being rooted and grounded in the truth, this with a drinking into the Spirit of Christ himself, who *so* loved the world that he gave himself to die for it and to redeem us from all iniquity; will with living wittnesses before their eyes of devoted earnest laborers with Christ do more to raise them from their sluggishness to live lives, like those who are redeemed by the precious blood of Christ.

In closing let me say among the Chinese Christians there are some very good self-dying devoted ones, who would put many of us to shame; while it may be true that large numbers listen to the doctrine in hope of lucrative gain. Knowing these things let us work wisely and declare the whole counsel of God.

... Hudson Taylor is now in China. Has over 700 members and associates in his Foreign Force of workers.

... We are living in times of wonderful changes, to think that China realizes her weakness sufficient to request the nation who grants her millions of pounds

loan to protect her from other Foreign powers is a great step in the direction of realizing her true position. We living in China are thankful that, in the providence of God, Russia is not permitted to have her own way in every thing but that China is still to be kept open, so that as long as Jesus delays His return for His Church she may hear the gospel's joyful sound and many of her sons and daughters may find a place in that church; besides that she as a Nation may be prepared for the Glorious Millennium, so as to take her place when the knowledge of the Lord shall cover the earth as the waters cover the sea. True, the work of preparation is *not yet done*, but this dense mass of self-sufficiency, heathen civilization, idolatry, pride, wickedness, etc. etc. is beginning to feel the warm rays of the Sun of Righteousness and who is to know how quick this iceberg may be melted when this *Sun* shines with its full power upon it. Only last week we received an Order from the Emperor for Christian books, who can tell what next? If England fully succeeds and is able to have a Rail road from India to Shanghai, then join this with others Jerusalem, the City of the Great King, the praise of the whole earth, will be quickly reached from the East, so that this end of the world will be able to be governed over by Him who still sits on David's throne and reign forever.

... Just now our brethren are finding out that in the mission field they have done harm by not following the New Testament way of evangelization and especially that part of establishing churches, so to-day the Native church is comparatively weak, and in many cases a weight, or hindrance, instead of being a strong power, amongst those midst whom they are placed, for good. Questions, of self-support and such like are occupying many minds; how much better would it be to have begun on New Testament lines, kept there, and never departed therefrom. If *Ephraim* is not joined to his idols we may have hope.

Current News

(*During the past Month*)

The young women's Christian temperance Union of New Jersey recently passed a resolution recommending all its members to urge their brothers and friends to pass Yale University by when they are selecting a school to attend,—this on account of sixty-six saloons being within two blocks of the campus. They also condemned bicycling on Sunday; and passed a resolution of rejoicing over the Japanese method of christening one of their warships recently at Cramp's yards, Phila.

... The Imperial Library to be built in Tokyo will be patterned after the Congressional Library at Washington, and will cost 300,000 *Yen*.

... Prof. Max Müller has written a book of autobiographical reminiscenses which has been published by Scribner's Sons.

... In Lima, Peru, while a Protestant meeting was going on, a police entered and arrested the preacher and stopped the meeting claiming that he had a right to forbid such meetings. It will be remembered that the State religion is Roman Catholic.

... Prof. McGiffert of Union Theological seminary, has written his volume in the series of the International Theological Library. It is on Apostolic history. He runs counter to the creed of his denomination, and the clans are gathering to have a heresy hunt.

... There are 26,835 schools in Japan attended by 4,615,842 children taught by 76,093 teachers. About 20,000 more teachers are needed.

... The Doshisha college built by the Congregationalists and which has been captured by the skeptical element in the native brotherhood of that sect has had the Christian plank removed from its foundation

in order to have its students exempted from military service a year or so!

... Mr. C. Pfoundes, writing in the *Japan Times* of March 24, on the cultivation of sociability between Japanese and foreigners says,

> If the Japanese could be assured of the fact, that the better class of foreigners do not desire entertainment, involving cost and trouble that the thrifty housewife can ill spare; and that there are well meaning foreigners who are honorable gentlemen and ladies, without any ulterior objects, such as sectarian proselytizing, or mercenary projects to serve, perhaps there might be a greater readiness to receive visitors in their homes, and return the visits.

The missionaries should thank this suave, gallant Chesterfield for the unmerited compliment he here makes them.

...In the fire in Hongo, Tokyo, in March, Mr. Yokoi's church burned down. Mr. Yokoi is at present president of the Doshisha which recently struck Christianity from its constitution in order to gain the aid of the Government.

... This is the season for missionary conventions. The various denominations are reviewing their past and balancing up their books. The native Congregationalists were in session in Tokyo last month. We have also been favored with a program of the Christian Church (Disciples') convention.

Leprosy in Hawaii. Dr. A. Farenholt, assistant surgeon, U. S. Navy, while in Honolulu on the U. S. S. Baltimore, in December, 1895, visited the hospital of detention for lepers, three miles north of the city. Here the suspects brought in by the Government spies are examined every month by a board of physicians. Those who are declared to be leprous are banished to Molokai, the island of the lepers. The doctor states that the native Hawaiian population is 38,000. At Molokai there are 1,100 lepers; and it is said that only one leper in every four is detected. Thus out of a population of 38,000, 4,400 are lepers, almost 12 per cent.

—The Christian.

MAN'S DEATH RATE. Two hundred years ago the yearly death rate was eighty in a thousand; a century later it was thirty-one in a thousand; in 1880 it was twenty-three in a thousand; in the United States it is now about fourteen per thousand, while the death rate of the Jews in the United States is about *seven per thousand*. The average *age* of man in the sixteenth century at death was eighteen years, it is now forty-one years. Ministers of the gospel and farmers live much longer. In the town of Goshen, Mass., during twenty years, the average age at death was more than sixty years.

—The Christian.

... The *Kirisuto-kyo Shimbun* (Congregational) declares the action of the Doshisha Trustees to be gross dishonesty.

... An opposition meeting in March passed a resolution urging all the churches to vote want of confidence in the Doshisha Trustees.

... The *Hochi Shimbun* (Secular daily) censures the Government for requiring the Doshisha to change its principles. It likewise censures the Trustees.

... The *Fukuin Shimpo* (Presbyterian) says nothing in the late action the Trustees has been a surprise, since the school had long before abandoned pure Christianity.

... There are 9 believers to every 10,000 persons in Japan.

... In 1885 a Papal envoy was granted an audience by the Emperor. The Pope's letter expressed the hope that the relations between the Japanese court and the Papal Court (!) would be of an intimate kind.

... The *Rikugo Zasshi* is contemplating a union with the *Shukyo* (Unitarian). The *Rikugo* once stood for an Evangelical faith.

... The yearly meeting of the Congregational native believers was held in Tokyo last month. We learnt from Dr. Gordon that the attitude of the meeting towards the action of the Doshisha trustees was em-

phatically that of disapproval, and that an appeal was sent to them urging them to restore the original constitution of the school. The following also appeared in the *Mail*, Apr. 16th:

"I am very sure that you and your readers will be interested to know that the *Kumi-ai* Churches (which have grown up in connection with the work of the American Board's Mission) which have just gathered in representative Council in Tokyo, have voted:

1. That the act of the Doshisha Trustees expunging a part of the unchangeable foundation of the School was a lawless or unrighteous act (*fuhō no shoi.*)

2. That we admonish the trustees to revive these expunged articles.

3. That a committee of seven be appointed to follow up the matter in case the Doshisha refuses to give heed to this action.

This vote was greeted with applause from delegates and spectators, and these churches have now in the most emphatic way possible put themselves on record as disapproving this action.

M. L. Gordon."

Further Dr. Gordon says (*Mail*, Apr. 23):

"I may add here that at the recent Graduating Exercises in the school no Christian hymn, prayer, reading of the scripture, or allusion to Christianity was heard from beginning to end."

... A text-book, The "History of Education," used in all the teachers' training schools in New Jersey, and several other states, refers to Luther and the Reformation. A number of "Catholic" students in the school at Hoboken, N. J., and headed by a Romish Priest, Kelly, have laid a complaint against the book before the school authorieties, saying it attacks the Jesuits. The book is approved by both State and national authorities. This is "Rome" at her old tricks. Any truth told about Papal principles is an attack on that religion.

... "Father" McCluskey, S. J., of St. Francis Xavier's Church, New York city, recently made again the oft repeated attack upon the Public schools of the U. S. Says the children are spiritually

starved, and that Ingersoll rejoices. And yet this "Catholic" Jesuit votes that the Bible shall not be even read in the public schools! Can you not see why? And do you not know that "Catholics" do not even in their own sectarian schools teach the Bible except a moity of it perverted, and adulterated with the poison of the most diabolical fraud ever practiced on earth or under the earth. The whole system is a somber, unnatural, unscriptural, institution, confined within gloomy walls, probably incapable of reformation.

... The Church of England, in Yokohama, held a children's fancy ball last month for the benefit of their church!

... On the last day of April, the annual Spring meeting of the Scripture Reading Union was held at Shinagawa. There are now about 10,000 Japanese members of the Union who are engaged in a systematic reading of the Bible. At the late meeting, the attendance was large, and the speeches good, notably Dr. Whitney's and Elder Soper's. The latter's would have been much better if he had given us a little less of Wesley. Wesley did a great work; but to say that such a meeting as the late Union would have been impossible, had Wesley not lived is no doubt only an outburst of good old Methodist party loyalty. We hope that is all. We enjoyed the speech however.

... Two French missionaries were lately murdered by Chinese in the province of Kwansi.

... The annual convention of Baptist missionaries met in Tokyo the last of April. Selfsupport for native churches was the absorbing topic. Why not a little self-support for the missionary brethren too? The convention took time to pass the following resolution among others:

"Resolved,—That while we deplore the necessity of resorting to war, we avow our gratitude that the United States has decided to champion the cause of the oppressed of Cuba, and we petition the God of battles to vouchsafe success."

The Cuban oppression is certainly an evil: so is war. Of the two evils these brethren believe probably in choosing the lesser. Why would it not be better to choose neither? But since their petition was to the "God of battles," it is pretty sure that the God of peace (II Cor. xii: 11) will have little to do with it.

DISCUSSION

ON

CHRISTIANITY AND INFIDELITY

BETWEEN

K. T. Takahashi, Journalist,

Editor "Japan Times;"

AND

Eugenese Snodgrass, Christian,

Editor "Shepherd's Voice."

M. E. Hatfield, Stenographer.

AT THE

Imperial Educational Society's Hall,

Tokyo, (Japan).

January 8th and 10th.

1898

"Prove all things."—**Paul.**

すべてのことをかんがへーパウロ

The Speeches.

The time having arrived for the beginning of the discussion the chairman of the moderators arose and said:

Ladies and gentlemen,—It is not necessary for me to state the circumstances which led to the discussion upon the subject of Christianity since you are, I think, pretty well acquainted with them. We hope that during the speeches that are made by the two debatants all of you will be as quiet as you can. Since this is a large audience it is very necessary that we keep perfect order. The first proposition for discussion reads as follows:

Affirmed, That Christianity as a social institution is useful, but in its dogmatic sense, is but a ghost of superstition and an entirely useless institution now. Mr. Takahashi affirms.

Mr. Takahashi's first Speech.

Mr. Chairman, ladies and gentlemen:—

There are moments with every man, when he writes lightly of things he observes, or talks jocosely of matters he has been thinking. It was in one of these moments that I wrote the short piece on American Christianity which appeared in the *Japan Times* of October the 15th of last year. It subsequently had the ill luck of disturbing the peace of mind of Mr. Snodgrass my present antagonist who on that account thought it fit to revile me on a public press as a disseminator of untruth; while nothing was further from my thought at the time than injuring guileless peoples' feelings or maliciously fabricating falsehood. What this Mr. Snodgrass says is of little consequence to me personally; but my duty toward the name "Japanese" imposes it upon me to cleanse myself of the charge of falsehood, and to-day I intend to plead my case before you, believing you to be rich in fairness and poor in prejudice.

I spoke of lighter moments, but my views on Christianity were not formed in one night or one day; neither by imbibing a smattering of anti-Christian literature; although both the Bible commentaries and the so-called "infidel" writings had and have always been distasteful to me. I am thus not a polemic in every sense of the word; but I was not without times when I suffered much spiritually. Indeed there is one man in the city of Montreal, in the Dominion of Canada, where I lived nearly ten years before I left, who could bear witness to my having said to him once: "It was while sitting in the depth of nights, on your gallery, looking up into yonder starry eternity, that I awoke to the sublime profundity of Jesus' teaching." Then again, I did often sit on the banks of the mighty St. Lawrence, which is running ever sea-ward with its tales of thousands and thousands of years, gathering its waters from the great lakes, the legacy of the prehistoric world,—I did sit there, far from maddening crowd, both at the break of day, to study nature with the rising sun, and in the silent darkness of night to meditate into the soul's turmoils. And it was in this way that I made friends in Canada, who though differing from me in my religious views, would at least allow me sincerity of my conviction. To find myself on coming home, dabbed an enemy of truth and a servant of devil, is therefore to say the least very refreshing to me. Let me hence proceed in all humbleness and take up my contentions in the spirit of seeking enlightenment.

Now what I know of Jesus a son of a carpenter is from that which is recorded in the book of New Testament; what I know of Christianity is from what I had observed while on the American continent during the last thirteen years; and the conclusion I have come to is based on the historical facts studied and interpreted in the light of views advanced by men of intellect and discernment.

First of all what is Christianity in America? It

is primarily a force which keeps in existence the church institution of America; and secondarily a means which makes the church an organ of usefulness for the social wellbeing of human kind. And I have no doubt that my opponent who claims to be a Christian will agree with me in this statement of the fundamental proposition. Very well; let me then describe what constitutes a typical church in America. To start with the material side, there is an edifice of wood, brick, or stone put up and decorated both in its outside and interior appearance, in such a way as to arouse in a visitor's mind a mingled feeling of admiration and pleasantness. On the ritual side there are singing of hymnals, both in solos and by the congregation but invariably with the accompaniment of instrumental music, which all involve much display for skill and talent, with worldly motives. Then the sermons, year in and year out, are all for urging the congregation to make money offering to serve God! Does my opponent deny this? If he denies, I am not afraid to call him a quibbler with no mind for truth. But to proceed, there is more urging for the offerings of money, money, money, at the Sunday School where the prominent things in evidence are the outlandish representations of word-pictures and picture-word of the Love, a Heart, a triangle, a lamb, a lock and key, and what-not; at the Christian Endeavor meeting, when young age and sex vie in coquetry under cover of religious discources; at the prayer meeting the sincerity of ripe age is lost in the self-righteous outpourings of self-posed leaders; and at the home and foreign mission meeting when Abbots and Simpsons and Talmages vie each other "in working up" human sentiments with the art and rhetoric of theatrical profession. And without these complements the church is not a church in America.

But what is Christianity in its orthodox sense? Orthodox Christianity is a doctrine which teaches that the Bible is the word of God, that Jesus Christ

was a messenger of God who died a vicarious death; and is himself God; and being God stands on the right hand of himself; and that being God who can stand on his own right hand is also a Ghost; and that the principal reason why he is God is because of this triune mystery which is beyond human conception. It is precisely this doctrine of the profound enigma which gives a special feature to orthodox Christianity and distinguishes it from other systems of religion. In other words, this doctrine, it is which constitutes the central and static force of orthodox Christianity, and on which the latter stands for its existence. For there are other religions which teach the unity of God and contain in them tenets which in scope and depth fully cover the principles of ethical philosophy propounded by Jesus of Nazareth in his sermon on the mount, the parables and other discources, and however beautifully put together they may be, or however profoundly they may delve into human nature, they cannot in themselves justify the claim that Christianity is the only true religion of the world. Will my opponent deny this?

Here then we have two propositions: 1. Christianity in America is a force which keeps in existence its church institution. 2. The doctrines of Trinity, of the divine origin of Bible, and of vicarious sufferings of Jesus are what constitute orthodox Christianity.

Now the question arises: Is this force which keeps Christian churches in existence in America, the same static force which constitutes orthodox Christianity? What is my opponent's answer to this? For argument's sake, let us suppose that they are one and the same, identical force. But in that case it should follow by force of logic, that churches shall and will keep on prospering everlastingly so long as these doctrines are taught and retaught in their original non-understandableness. Should it not? If my opponent's answer is in the negative, the inevitable inference will be that he admits the differ-

ence which exists between the two forces I have mentioned above, and in consequence that Christianity in its dogmatic sense is no longer a dynamic force in America, but a mere ghost of superstition. But I cannot imagine this in a man, I mean my opponent Mr. Snodgrass who pretends to be a dogmatic Christian and therefore is a staunch supporter of Roman Catholicism; and I should presume that he maintains that the two forces are one and identical. But why is it then that large sums of money which were raised to render service to God and which will support many a needy family in India and Africa for years, should go to fatten the purse of a woman who sings well, and of an organist who plays well, and a minister who preaches sensationally? I further ask: Why in America do they spend so much money in decorating the interior of churches, in securing chime bells, in building towers, in getting up socials, in holding concerts? If I am not mistaken in my observations during the last thirteen years, it is all for "drawing crowds." Now tell me Mr. Opponent, if there is a single church in America which is not resorting to devices I have mentioned, to enlarge its congregation and assure its existence. To my knowledge not one. But what does that mean? Why sir, it means this, that church institution in America cannot but depend upon drawing crowds for its existence; and that crowd does not gather to hear merely the preaching of the doctrines. Why do they use *surplices* and *kissocks?* Why do they let solos and quartets be sung by men and women of talent and skill? Why sir, all to work up the feeling of the audience. Take Westminster Teacher, Sunday School Times, Ram's Horn, Christian Herald and what-not which pretend to be in sympathy with so-called Christian Movements, and you will see on their pages, week after week, month after month, ideas, suggestions, schemes, designs and plans, telling how to humour with the heart of the young, how to move the emotions of

the ignorant, how to appeal to the mass, and telling also by this means, and that, what a great crowd was attracted and what an enormous amount of money was raised. Indeed in the mind of a successful churchman there is no thought but of how to draw crowd and how to move feeling and thereby raise the biggest sum of money possible! If all this is not sufficient to make clear the point I am trying to convey to you, let me further ask: Why are the churches in America so eager in securing the services of preachers of eloquence rather than of learning, of society than of sincerity, of sensational tendencies than of sober sanctimony? Why do they pay big salaries to a minister who makes a "good drawing card," to use showman's expression, while keeping others of the same profession in mean circumstances with meagre stipends? The one and the only answer to all these questions is that same one I have already repeated: to draw crowd, form association of thought, work up feeling, and raise money.

Now the statements I have made are neither exaggeration nor fabrication; but are of simple facts which undeniably exist in America. And in this connection I may state another fact which is also notably true in America. It is this that biggest church offerings come from men and women of emotional nature, putting out of the question those that are given for social reasons. Well then, since these facts exists in reality, their very existence proves that they are necessities for the existence of the churches in America. But that means that the preaching of orthodox Christianity cannot uphold the existence of the Christian church in America by its own force. If that is the case, the next question which inevitably arises is: What part is it then that orthodox Christianity plays in the Christianity of America? I answer I say to you that the thinking class of people in America has now come to the conclusion that the book of Old Testament is not the sacred book in the sense it had once used to be re-

garded, it having become admitted that a certain portion of it at least is a mere record of fabulous tradition. The other day there appeared in a number of the *Japan Times* a contribution which hinted that while infidelity was in the waning Christianity was in prosperous ascendency, just because Lyman Abbott was drawing large crowds while Col. Ingersol was not. But it must be remembered that this popular Christian preacher Lyman Abbott is the very first man as one of the foremost ministers on Christian pulpit, who has had courage to declare that the tale of Jonah and whale is practically a fable. Then those who pretend to be posted at all on how Christianity is faring in America, ought to know how the cases of Dr. Briggs and Johnson have ended. Again it is an undeniable fact that higher criticism and rationalism are gaining ground in America more rapidly than ever. But what does all this mean again? It means that the divine and therefore in its entirety the consistent origin of Bible being thus shaken off its ground, the doctrine of Trinity which is based on the consistency of the so-called prophecies recorded in Old Testament in its turn falls to the ground. But with Trinity considered as human device, it follows that the doctrine of the vicarious death of Jesus is out of the question. In the circumstance the only conclusion I can come to therefore is that the orthodox Christianity has ceased to form a part of force of the church in America.

Why then are they still preaching more or less orthodox doctrines in the majority of churches in America? If they no longer constitute any part of the dynamic force of the churches, why do they not entirely withdraw their preaching? Because the superstition of the mass of people is still lending these doctrines a semblance of force. Now this point needs a clear exposition. For brevity's sake let me proceed by an example. Here in Japan there is in existence a very large number of Buddhist temples where idols and images are being worshipped. Priests and ad-

vocates would say that the worshipping is being done in symbolic sense ; but we all know that those images are but mere blocks of wood, stone and metal, with neither force nor virtues of their own. We all know also that the reason why they are not removed is because the superstition of the people would have them in temples and chapels. That superstition consists in the belief that these objects are possessed of a power to affect in some way the destinies of a human being ; while there is absolutely no such thing. Precisely in the same way is the superstitions of American Christians who believe that the preaching of the doctrines has power to keep people on the narrow path and guide them to acts of righteousness and love. Do you object to the word superstition ? I know no other word in English language which in so many letters can express the conclusion I am forced to come to in the light of the facts I shall now mention. There is just as much traffic in human flesh in America as in Japan. There are just as many cases of adultery, fornication, murder, robbery and perjury in America as in Japan. There are just as many commercial trickeries and as much political dishonesty in America as in Japan. There are just as many knaves, blackguards and charletans in America as in Japan. There are just as much cruelty, inhumanity, and oppression in the intercourses and relation, between the old and the young, men and women, the rich and the poor and employers and employees, in America as in Japan. If you doubt these statements look into the books of statistics of both countries, and there you will find them stated in black and white, making of course allowances for the differences in the classification of crimes etc. which are being adopted by them respectively. Where the matters are of nature to admit no statistical information, you must go behind the screen yourself so to speak, and you will find that I am not misrepresenting facts. But I should remark here that as it is with individuals, so it is

with a nation and it is very often the case that one becomes aware of many unworthy things in a foreign country, of which he has remained ignorant while at home. And I shall willingly receive enlightenment on the point if there is anything deprecating, which exists in Japan but not in America. But for the present I shall have to depend upon my own observations and proceed to point out to you that America is a Christian nation but that Japan is not. Why is it then that in its ethical aspects the Christian nation should be the same as a non-Christian nation? Where is the influence, the power of the orthodox doctrines which are being preached in the churches of America which exist there in the proportion of a thousand or more to one in Japan? Do you still say that orthodox Christianity is a force, a living force in America? If his answer is to be in the affirmative I shall call upon my antagonist to prove that I am unstating facts.—(Reading of the speech consumed 30 minutes of the hour.)

* * * * *

The Chairman rose and said:

You have all listened quite attentively to the affirmative speech. I hope we have all enjoyed it; but there are always two sides to every question, as you know. We have heard the affirmative, now we will hear Mr. Snodgrass on the negative side of this question.

Mr. Snodgrass' first reply.

Mr. Chairman and gentlemen:—

There is only one special hope which I could just now make, and that is that you may all understand what may be said in English. I know that if I in America had had the advantages to learn Japanese that you have had to learn English, and if you had gone to America and delivered a speech in the Japanese language, I do not think I could have understood

much of it. I have been in your country for eight years, and yet I cannot speak the Japanese language very well. And when Mr. Takahashi, my honorable opponent, invited me to debate with him, I was very thankful that he proposed the debate in the English language, and think probably he has given me somewhat the advantage over him; because the English language is not his mother tongue. But while that is true, I think that both my honorable opponent and myself have about equal vantage in another respect; because while he has just been to America and has refreshed himself in the English language, I have been in Japan a long time, and have grown rusty in English; so we are just about even on that score. I wish to say one other thing before I come to the main subject. This is a discussion before you on Christianity; and I am very glad to have the opportunity to discuss with my worthy opponent that subject; and I think you will see when we finish that in many points we agree; and that our differences are not so many as you might think. We will agree in many things in which before we thought we might differ. A discussion of Christianity before an audience of young men, Japanese, means a great deal; and I am very thankful to have this opportunity.

I wish to say also that so far as I am concerned, tho' being an American citizen, and you Japanese, I don't make any distinction whatever between you and myself. If you can clearly understand my language I will more fully explain. At one time there was a meeting in the State of New Hampshire, U. S. A., and in the meeting the peculiar nature of the New Hampshire mind was discussed, until an old farmer arose and asked some one to please tell him in what respect the New Hampshire mind was peculiarly different from the human mind. I might therefore ask, in what resfect do the. American and Japanese differ?

There is another thing preliminary of which I

wish to speak. My honorable opponent and myself are not here to compare America with Japan, to compare the morality of the United States with the morality of Japan, or to compare the social institutions of any other country with the social institutions of Japan. That is not what we are here for. We are here to discuss the credibility of Christianity. My honorable opponent admits in his own proposition that Christianity as a social institution is beneficial: "Affirmed that Christianity as a social institution is useful." On this we agree. Mr. Takahashi believes that: we both believe that. That is not the question between us. The question between us is in the next sentence: "But in its dogmatic sense is but a ghost of superstition, and entirely useless." Mr. Takahashi, my honolable opponent, says therefore that it is consequently useless. I say, no, Christianity is not a superstition, and consequently is useful now. And before we finish I think I shall prove to you that Christianity, not only as a social institution, but in its dogmatic teaching, is a useful institution, and we cannot get along well without it. We have to have it.

Now I wish to notice one or two points presented by my honorable opponent; and I must say that he is mistaken, as he thinks I am mistaken. I am going to show wherein I think he is mistaken. He has been looking at one certain thing, and has confounded it with another thing. Nearly everything he has said about perverted practices of Christianity in the United States I can grant as correct; but that is not true Christianity. Let me illustrate. My worthy opponent has criticised Buddhism which teaches the worship of images made of wood, stone or metal. Now that was not Buddhism originally. Buddhism originally was not idolatrous; but since man has added to it, it has become practically corrupted; so that we may say that the Buddhism seen in Japan to-day is not the true and genuine Buddhism. You must go back to genuine Buddhism,

and you must examine it critically in order to decide whether it is a ghost of superstition or not. Christianity in the United States in many respects is exceedingly perverted. This I admit: but this is not the Christianity of Christ. My worthy opponent has therefore failed to make a distinction where a difference exists. In the first place he says what he knows of Jesus is what he learns in the New Testament; and that what he knows of Christianity is from his observation in America. But in fact what he knows of true Christianity is the same thing that he learns in the New Testament. What is Christianity? Christianity is the teaching of Christ. Where must you go if you wish to find out the teaching of Christ? Must you go to America and visit the grand churches where wealth and pride have obscured the simple doctrine of Christ? Nay, verily! If you wish to find out what Christianity is you must go to the recorded teaching of Christ, and not to perverted churches of wealth, nor to a religion based upon Christianity, but having denied the power of it; and of all perverted forms of the Christian religion Roman Catholicism, to which reference is made, is, I think, the most corrupt. I would be about the last man in the world to be a Papist, after hearing what Christ has taught.

Another point to which reference was made: When my honorable opponent spoke about the exterior and interior of church buildings in the United States, the grand display of wealth and luxury, and of fashion, I agreed with him in nearly all of that. That is true; but that is not true Christianity. And when he spoke also of the services in these churches, the display of musical talent and oratory, and especially the display of instrumental music; and he said that this was done to draw a crowd, I can agree with him for the most part in that also. But that is a perverted display of Christianity; for if you go to the New Testament you will hear Christ condemning these same things.

He says by his apostles that God is not worshipped or served by men's hands. When these perversions come in the true spirit of Christianity departs.

There is one point which my worthy opponent mentioned as being one of the tenets of the Christian religion, that Jesus Christ is the Son of God. He does not believe it. Then we differ on this point. This will come up further on in our discussion ; and I will attempt to prove, basing our arguments on reliable historical evidence, just as we should base an argument for any fact on the historical evidence which you have in records that have been proven genuine and authentic, that this tenet is credible and reasonable. And as to the claim of my worthy opponent that other religions as well as Christianity have taught the unity of God as the Creator,—this I doubt. I would like to have him give evidence for his claim,—that other religions have taught the unity of God, Creator of the world. I know of no other religions distinct from Christianity which have taught it. Buddhism has not taught it. The only religion, I believe, searching all the records we have, which teaches the highest and truest conception of God, the unity of God, is the Christian religion.

I must correct here an erroneous conception in my worthy opponent's argument. He rather seems to think that Christ being God is therefore seated on the right-hand of himself. He reasons how could he be God and at the same time be seated beside himself. Such reasoning occurs from a misconception of the idea of God. We shall have to call your attention to the teachings of the New Testament in regard to Christ's relationship to the Father. God is his Father. Christ speaks of his Father, and yet says I and my Father are one. The apostle says that Jesus the Son hath inherited a name, and God addresses the Son and calls him God. The name the Son has inherited is God, the name of the Father, just as my own name is the name of my father. This is the New Testament teaching as to the rela-

tion of Christ to the Father.

Here is another point to which I wish to call your attention ; and I wish my honorable opponent would bear this in mind. The statement was made that Christianity in its dogmatic sense in the United States was disappearing, and that rationalism was taking its place. I call in question this statement. I want the proof of it. When proof is given to support this claim I shall be forth coming with evidence to rebut it.

My worthy opponent also states that Dr. Lyman Abbott is the only one who has had the courage to say that the story of Jonah was a myth. I may respond to this by saying that Dr. Abbott, though a learned man, is simply repeating what has been said years ago by German rationalists. And every skeptical doctrine which Mr. Takahashi may bring forward as coming from Dr. Abbott can be shown to have first come from German infidelity ; and yet the story of Jonah remains just where it was. It has not been removed from the Scriptures.

The only other point to which I wish to call your attention in answer to what my honorable opponent has said is as to what he has said in comparing commercial integrity in the United States and in Japan. This is not the question before us for discussion. The question before us is the credibility of the gospel. I was surprised as to the manner in which he referred to America as a Christian nation. There is no Christian nation existing to-day. In truth there cannot be such a thing as a Christian nation. The very fact that a nation is an institution which is left to the management and control of man, and for which God has not legislated, precludes the possibility that there ever could be a Christian nation. While God is supreme and the powers that be are ordained (are permitted) by him, and while a nation may be influenced by the Christian ideal and have Christianity, yet it cannot truly be called a Christian nation.

I believe now I have referred to all the relevant points that have come up in my opponent's speech; but if I have omitted anything, and he will call my attention to it, I will attend to it in my next speech. I wish now to spend the remainder of my hour in introducing my regular argument for the credibility of the gospel and which bears on the speech my opponent has just read, and I hope you will give me as close attention as you can.

My effort will be to present Christianity as a religion, and not as a social institution. We are both agreed that Christianity as a social institution is useful. But what I wish now to refer to is Christianity as a religion. And if Christianity is better than any other religion we ought to accept it; but of Christianity cannot be shown to be better than the religion we have, then we ought not to give up what we have for it. This is the position I occupy, that if Christianity can be shown to be true, resting its foundations upon evidence which you cannot gainsay, then it ought to be accepted.

The first thing to which I wish to call your attention in a connected argument is the subject of *belief*. Christianity is an institution that demands faith based upon evidence. It teaches that without faith it is impossible to please God, that we cannot approach the supreme Being without faith. Now there is another and opposite doctrine existing in the world, and that doctrine is called the doctrine of Agnosticism, that is, if a man don't know anything, don't seem to care to know anything, we call him an Agnostic. *He does not know*! Where he cannot grasp a subject with his hands, or have it before his eyes, evidence is useless. For example, if I cannot take hold of this pitcher and feel it with my hands, and see it with my eyes, I will not believe the pitcher exists. That is what we call rationalism. Now the father of this term, Agnosticism, and leading popular advocate of this doctrine is Prof. Huxley; and here is what he says in regard

to it:

Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe Agnosticism simply says that we know nothing of what may be beyond phenomena.*

Prof. Huxley says that he will not believe anything which he does not know. He will not believe anything; for what he knows, he cannot believe, since he knows it, and since belief must rest on evidence for something not known.

There is a difference between strictly knowing a thing and believing a thing. There is a difference between knowing that such a country as America exists and believing that it exists. There is not a gentleman in this house who does not believe that across the Pacific ocean a country called the United States exists, and in the generally accepted sense also you can say that you know that such a country exists. But why do you believe that the United States exists? You are ready to say that you base your faith on the evidence which you have. Here is my honorable opponent who has been to America; and he brings back evidence that such a nation exists. He will give you evidence upon which your faith may rest, and you can say that you know that America exists; but you do not know that it exists in the same way that my friend does; for you have never trod the soil of the United States as he has; and yet you assuredly believe and know that the United States exists. Such evidence is the basis of the Christian religion. I wish to read a passage from a book I have which will give you a clearer

* "I wish I could assure myself of the personality of the Creator," said Lothaïr; "I cling to that, but they say it is unphilosophical!" "In what sense," asked the Syrian, "is it more unphilosophical to believe in a personal God, omnipotent and omniscient than in natural forces, unconscious and irresistible? Is it unphilosophical to combine power with intelligence?"—*Disraeli's Lothair.*

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Tokyo, (Japan).

CHINESE NOTES,
DAVID F. JONES,
Shanghai, (China).

GENERAL CONTRIBUTOR,
PROF. F. A. WAGNER,
Shimousa, (Japan).

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"The sheep to his voice hearken."

Vol. VII, No. 8, August, 1898.

The challenge which the editor of the *Shepherd's Voice* made Mr. Takahashi, editor of the *Japan Times*, in the April issue of the *S. V.*, and renewed in the July issue, to debate Christianity and Infidelity, remains unnoticed by that gentleman, tho marked copies of the *Voice* have been sent him.

The Annual Emigration of the Saints: The annual Emigration of missionaries set in according to program last month; and at this writing they are quite scarce in the cities of the plains. They have pitched their tents and set up their altars in the groves and high places, and there they will tabernacle for the summer. Evening teas, promenades, *sociables*, and musicals will consume the time. And mountain, lake and stream will resound with the merry laugh. The light fantastic toe will, no doubt, in some cases trip in the twilight; and the wine that maketh glad the heart of man, will many a saint guzzle. In the low places of the earth the native saints will be wholly withered up by a fierce east wind which shall blow continuously for a space of seven days, until they shall become a mere valley of dry bones. And when the wind shall pass over them they shall rattle with a gruesome rattle. And desolation will fill the land. And in the course of time when the saints shall descend from their high places on the mountains of transformation, and shall

behold the wasting away of the native saints, then they will set up a great lamentation which shall ascend to the ears of *Jehovah-tsebaoth*. But this shall continue only for a time and half times; for the native saints who have been wasted away and have become lean, rising up and beholding the fatness of the saints descended from the groves, shall cry unto them to give them of their substance. And it shall come to pass that the lean saints will completely devour and consume the fat saints; and the latter in the end will be no better than the former. Moral: Go thou and do likewise.

The Unrest of the World: All eyes seem to be turned upon the East. It cannot be denied that the West is making tremendous inroads here. Not simply in a material way; but much more in an intellectual way. The decay of Oriental educational and religious methods is making rapid progress. These systems and doctrines have much more interest now for the Western than for the Eastern mind. They will be studied in the near future as an antiquary studies antiquity. The issues of the day have put in the background the moribund human faiths of the past. As a garment they will be rolled up and laid away. And who will say that the world will not be the better for it?

But these transitional times are filled with unrest, doubt, and religious anarchy. Yet, since men must have religion, it was natural that he should seek in some new way to satisfy his religious instinct. In Philosophy and science he has sought, and is still seeking, to find rest. The power in his hands to control the forces of nature, tho in a very feeble way, he has appealed to as the *ne plus ultra* of moral and religious authority. "Might makes right," he would say. And out of this doctrine has sprung the wars and bloody battles of the world. That nation without any just claim to intellectual or moral superiority, may stand as the judge of nations, if it

can muster into an army superior brute force. What can only be the outcome of such standards? There is not a nation to-day which does not entertain deep distrust towards nearly every other nation. And alliances which are so much talked of, are only schemes of self-interest, and by no means designed for a common good.

International attitudes to-day are decidedly of a belligerent appearance. The more unprepared a nation is the further it is from war. If the nations were fully prepared a universal war would break out to-morrow. Race prejudice was never stronger than it is to-day, and has never received greater encouragement. That time is speedily carrying the nations on to a crisis in which all will be involved cannot be unobserved.

If there be any salvation from such a universal catastrophe it must come from the gospel of Christ which teaches just the apposite of what the world is being guided by. Not that everybody will accept the proffered salvation. Far from it. Not even the majority of the human race will accept it. It seems quite plain that the age will close with a catastrophe instead of with the conversion of the world. But Christians are represented as the salt of the earth; and their influence stays, to a great extent no doubt, the speedy collapse of the age. There is a wise purpose in this. The God of the universe desires the salvation of all who will be saved. His longsuffering still lengthens out the brittle thread of the world's life. Go into all the world and preach the gospel to every creature: he that believeth and is immersed shall be saved; but be that disbelieveth shall be condemned. This must be done.

We often read obscure passages of the gospel and call them mysteries. But where is there a greater mystery, a greater puzzle, than the mission upon which thousands of earnest Christians are bent to-day? They are traversing the deserts, wilder-

nesses and mountains of earth proclaiming the joyful message, relieving the distressed, and spending their lives in the service of humanity. The strangeness of this new salvation, the expenditure of mental and physical exertion in its propagation, the absence of material gain but rather the loss of it,—all go to present a phenomenon unique indeed in the annals of our race.

The call to earnest preachers of the word was never more serious than it is to-day. Human dogma must yield to the simple story of divine love; and no truth should be made more emphatic than the truth that he who believes and is immersed shall be saved.

How to make the Amende Honorable: One of the hardest tasks duty and the gospel imposes upon the man who professes to follow the highest ideal of nobleness is the confessing of a fault. Confess your faults one to another includes also confessing your faults one against another. The difficulty of acknowledging a fault or offence at all often betrays the best intentions into a kind of half-way discharge of this duty, as well as delays its performance for years. But so long as the offender has regard to the teaching of the gospel, so long will his outraged conscience goad him to discharge this duty, let it come soon or late. A case in point has just come to our notice. A serious offence committed six years ago, and which, all these years, has silently but sensibly, no doubt, lain away in the chambers of memory, has come up and vexed the heart of the offender till he has written to the offended: "Recently I had occasion in connection with A. M. to go over the letters you sent with excerpts from my letters to you. The objection you filed to my language was well taken. It is not defensible. It is hot and angry. It harshly judged you, and denied to you the sincerity, which I have never really at heart doubted. I wish to

express my regret for such language for my own sake, because it is right."

The duty of forgiveness is no less inperative than confession. It is a divine duty. To err is human; to forgive is divine. It would, no doubt, be narrowly limiting the language if one were to say that the above did not necessarily include an act of repentance and an asking for forgiveness. We could hardly doubt that the intention is to convey the feelings of a repentant heart with a sincere wish for forgiveness and a restoring of ruptured intercourse. The circumstances point to such, what ever may he the grammatical defect in expressing it. Lingerings of neglected duties do not generally revive after so long negligence unless it be with the sincerest intentions. And no discredit attaches to an offender, if during a long delay he has failed to clearly comprehend the course of duty. Everyones' perception does not reach conclusions with the same rapidity. It has been my at first painful, but afterwards, joyful duty more than once to confess faults. No doubt the same is true with every one. In such a course no dignity, no genuine self-respect has been sacrificed; but on the contrary a tormenting conscience has been appeased, gray hairs kept longer out of the head, and the pleasures of living multiplied.

Japan Evangelical Alliance: We have received a printed circular letter signed by Pres. Y. Honda, Messrs. Kozaki, Nemura, and others, representatives of the Alliance. At the meeting of the Alliance in Tokyo last year, a great spirit of union was manifested, and a central committee was appointed to carry on an undenominational work for which 600 *yen* was raised. Evangelists visited many places, and reported much good. The committee are now asking all denominations in Japan to contribute to this work. We learn from the circular that Christian work in general is in a langui-

shing condition, that there is great need of united effort, that for back of this, much force and labor are spent in vain, that, tho the union of all the denominations is impossible, the committee belive there is a way in wich a united effort can he made for much good in Japan. An urgent call is made for assistance so that men may he sent out as representatives of no particular sect to preach over the country.

We would not by any means discourags the good intentions of these workers. But the fact that the divided state of Christian workers has forced this new enterprise upon the attention fo the native believers ought to receive the most serious consideration. It is not usually the case that a workman will toil on from year to year with a machine all out of repair, when he knows what the defect is, and lives within a stone's throw of a skilled mechanic. It would be more than nonsense for him to continue using an old implement when it fails to do his work, and is beyond repair. Throw it away, and get a new one, — the one only which holds a geunine patent right. The sects are old, useless machines, — were so from the time they were new. They are condemned by the Bible, and rest under a curse. They have done a thousand fold more harm than good: never stood for a tenet that was worth a nickel to humanity. We earnestly beseech the Japanese believers to banish the denominations, build just as the divine Book teaches us to build, and have nothing larger than the local congregation which does not include all Christians. Anything else is a sect, and so condemned.

Mixed Residence in Sendai: In a late communication to the *Japan Mail* comes the news from Sendai of a social meeting of Japanese and foreigners in that city gotten up to cultivate international relations in view of the coming new treaties. The *animus* of the communication

clearly shows an antichristian, but foreign, origin. When the proposal of such a meeting was announced, the character of it was carefully considered. The foreign community in Sendai consists, with two exceptions, of missionaries, — missionaries, too, who, with probably one exception, exclude strong dring from among their beverages. These knowing the invariable drunkenness, with frequent other immoralities, which accompanies these *sociables*, consented to participate only on condition that these objectionable features be banished. The Rev. De Forest, D. D., of the American Board, would yield to the beverages, but the *geisha* he could not stand. However, the meeting took place, with the objectionable features omitted, to the credit of the Japanese gentlemen in charge. In a speech on the occasion Prof. Denning, Ex-missionary of the Church of England, now teacher of English in the High school, raised active objections to excluding whisky from the table, as it was a Japanese custom. Rev. E. H. Jones, of the American Baptists, filed a reply to Prof. Denning, saying that at a meeting once where whisky was drunk his wife had been insulted; and that if whisky was used, numbers of the foreign community would he excluded by so doing. The writer of the communication, if not Prof. Denning, evidently sides with Prof. Denning and says that on such an occasion mutual concessions should have been made; but that the missionaries conceded nothing, while the Japanese conceded everything. That may have been true; and yet no censure attach to the missionaries, as this writer would evidently have us believe. It must he remembered that when people enter into co-operation a certain basis of such co-operation must be recognized. And that some insist on occupying the basis of the best recognized standards should be taken into consideration. Whisky does not promote the high ends aimed at in social intercourse; and the best standards have

always excluded it. To have invited person known to follow the highest moral code in such matters to join in a social gathering in which liquor was to have a prominent part would have been the grossest discourtesy. The sense of the Japanese was keen enough to take in this; tho it appears that a few foreign minds were too blunt to penetrate it. In cases where Japanese and foreigners must have drink the law of not interfering with the rights of others would demand that they have it to themselves. Get your jug; take it to your home; and drink, till you burst. "Thou! what faith thou hast, have to thyself in the presence of God." That is, some things you must keep private. Where people are guided by the highest standards, what is necessary to the success of a legitimate enterprise is permissible. Does whisky aid the digestion of the food? Does it add to the refinement of the conversation? Does it improve the complexion? Does it give a more elegant personal carriage? The thing from every stand-point is utterly condemned. And every sensible, reflecting Japanese and foreigner will commend Mr. Jones and the other missionaries who took a firm stand against the abominable custom. And I am very certan that the missionaries in taking this stand did so with the sincerest motives and the greatest courtesy, the *Japan Mail's reporter* to the contrary notwithstanding It is not a thing to be despaired of that the Japanese will by and by get tired of these peddlers of the very worst that exists in the West. And that there are found here among the missionaries a very few who in the bosom of their families and in public look upon the wine when it is red is one of the regrets of those who are giving their very lives for the bamishment of the accursed cup and for the salvation of fallen humanity. Of course, such are not fit to represent the gospel; nor do they preach it.

"Ye, however, may not be called Rabbi": Marquis Ito, in resigning his office as Premier, proposed also to lay aside his earthly titles and badges of distinction, no small number of which he wore. We know not what motives prompted this distinguished man to wish to be known by the simple address of Mr. Ito. However, it seems that he felt no doubt that be could get along just as well without them. The occassion is a good one for a few profitable reflections along this line. Mr. Harris, an American and professed believer in Christ, was offered a decoration by H. I. J. M. which he respectfully declined to accept. (We learned afterward he accepted it). We believe, however, that the late Dr. Verbeck accepted a decoration from H. J. M. for his distinguished services to the country. No subject, probably, has, at times, awakened more interest for the Christian than this of earthly titles; and probably no subject has been more plainly set forth in the Bible. People who profess no respect for the Bible more than they do for any earthly book cannot, of course, be expected to refuse earthly appellations of honor. The Bible does not lay down rules to govern such people. And if their standards permit and regulate the conferring of titles of honor, no one can say nay, more than that that is the way the world chooses to have it. But the Bible legislates for the Christian; and clearly condemns his wearing titles of distinction. He is forbidden to be called Rabbi, leader, father; yet professed Christians are styled by each other Rev., D. D., Pope (father), etc. This is all clearly contrary to the Bible, and is sinful. There are no such distinctions permitted by Christ. If the spirit apparent in Marquis Ito's action is the result of American Democratic ideas Japan will have much to be thankful for.

A Call to Prayer: We have received a circular from Rev. W P. Buncombe, of the Church of

England in Japan, calling upon the missionaries and other Christian workers in Japan to set apart Oct. 30 as a day for special prayer and humiliation before God for the Awakening of Japan. This call was a resolution passed by the late Conference of the Church Missionary Society's Mission in Japan which met April 27 at Arima. At which Conference there were "three Bishops." The reasons for the call are stated to be "the critical condition of much of the Christianity, and of the various movements among Japanese Christians." It is further explained by Mr. Buncombe that, "our Churches for the most part are cold and lifeless; the services and meetings for the Worship of God, and the study of His Word, and for prayer, are but scantily attended; there is a sad lack of Evangelistic zeal among Christians generally; and but few comparatively are brought in year by year from the ever increasing number of non-Christians around us; while the state of Christian belief prevalent in many parts is a cause of anxiety to most of us."

There can be no doubt that nearly all, of what Mr. Buncombe here says is quite true. He has given much of his time to looking into these matters, and has manifested a most earnest spirit trying to stir up the missionaries to more zeal in their work. All this is truly commendable, and ought to awaken thought in the minds of all workers in this country.

My only doubt in the matter is with reference to the method suggested by Mr. Buncombe's church. In the first place, one denomination is averse to following the suggestion of another. This is the inevitable result of the present divided state. There is no such church mentioned in the Bible as the "Church of England." Of course, if England wants a church of her own, we suppose she could have it; but she could find no sanction for it in God's word; nor could it ever save people as the church we read about in the Bible does. Besides, the "Church of England," we believe, does not profess to save people

just as the church we read about in the Bible does. Then, in the next place, we can't see why the Lord should be asked to perform miracles to-day which he has never promised to perform, and which he distinctly tells us were given eighteen hundred years ago for a special purpose. If these good people can by prayer or any other means get the miraculous gift of the Holy Spirit poured out upon them, all right. But God has not promised it, so far as is written in his word. Then, again, it is not exactly scriptural to agonize in prayer, and sit with folded hands. The Lord has ordained that by preaching and practicing his gospel some will be saved. And to pray for victory over the sinful and lukewarm state of believers, and then go on in the divided condition which reigns supreme among believers does not appear consistent; and in the scripture we have no promise that such a prayer will be answered. Such performances have a tendency to check Christian activity; and to bring reproach on the good cause we labor in. If the wisdom displayed by the old colored brother were adopted (not in the cause in which he displayed it) we might hope to accomplish something. He prayed for a week previous to Thanksgiving day that the good Lord would send him a turkey for dinner. But up to Thanksgiving eve it had not come. Then on that night he prayed that the good Lord would just send him after the turkey. And he said that by day light he came marching in with a fine turkey one his shoulder. Let us pray that the good Lord *send us* to bind up the wounded and broken bonds of Christian love and union; and see if we don't accomplish something. Who is standing in the way of the answer to our Lord's prayer? "Bishop," a "hired clergy," a spicies of the *genus homs*, utterly unknown in God's holy word. When we insist that Christ has prayed that his believers might be one that the world might believe that the Father has sent him, the leaders of the people close their

ears and turn away offended; and go about seeking some miraculous cause for the stagnation in their ranks, when Christ himself has laid the cause right at our own door. We might pray till doomsday in such a condition; but God will not hear. 'Tis not so much a rending of our hearts, as this good man would have us believe, but a rending of the purple and white robes of an unscriptural division, a taking off of peculiar fitting coats and hats and collars which are worn to make a distinction between believers; in other words, we need to do just what the Lord commands, and not go about to supplement his institutions or ordinances. Any religious organization larger than the local congregation and smaller than the whole number of Christians is unscripural, and should be resolved into scriptural elements. There are no scriptural officers ruling over more than one congregation. Our Lord is doing his best to enlighten us, and save all those who will to be saved. Some are being saved. Let us not go before the Lord with agonizin gcries for help when we live in open rebellion against him. I believe in prayer, and sanctification, and holiness: but I believe also in faith, and obedience to what our God has commanded, even if it leads me down beneath the waters of baptism, where, at the shore of the stream, in my humble opinion, Christian union will be consummated.

Chronological Comparisons.

By Prof. F. A. Wagner.

To the intelligent, unprejudiced Japanese we offer this sketch of Chronological Comparisons, hoping he will find in it sufficient material for profitable meditation and examination. A stream of light, emanating from Western civilization in science, history, literature, and especially Christianity, is floating, like morning dawn, through the opened gates of political and social seclusion, driving away-slowly but surely-the shadows of medieval conceptions and convictions once hovering over a nation blessed with a

remarkable amount of brain-power. The vivifying breath of Christianity, although unfortunately passing through the divers and diversifying channels of Sectism, has touched the life-germ of this nation who seems to become willing to shake off a long Winter-dream's drowsiness, getting wide awake for progressive activity. This awakening, however, for quite a while yet, will have the character of an antagonistic struggle against the arrogated authority of local priestcraft as well as againgt the indolent dullness of priest-ridden masses. But the intellectual power of the sensible Japanese's discernment, in the end, will not deny itself. He wants Light, and wants it abundantly, drinking in that blessed power which alone can scatter the gloomy fogs of superstitious mysticism and stunted erudition. We, certainly, do not forget to take into consideration the tenacity of convictions which, so to say, have become sacred heirlooms of myth and history during the evolutionary development of a nation like the Japanese. These convictions have a religiously fixed form in *pure* Shintoism, which afford an interesting study of a peculiar arch aeological combination of politics and religion. The farthert his study advances the more chimerical becomes the history of Japan, the chronology of which, even in its mythical substance, when compared with the history of the prominent nations of the Western world, is young, very young. Jimmu Tenno appears in clouds of legendary records about a hundred years *after* Romulus, the founder of the greatest empire known in the old world's history, appeared in the mist of myth. However, before Roman history stood on a setled basis *Egyptian* history did, and did it for centuries. Hundreds of years before Japan's shadowy history begins with Jimmu Tenno (660-585 Before Christ) Egypt had its pyramid-kings, the creators of a marvelous monumental architecture (royal tombs), of which the great pyramid of Ghizelr was counted as one of the Seven Wonders of the world. One thousand and fifty years *before* the FIXED date of Japan's history (1715 B. C.) Joseph, the son of Jacob (and great-grand-son of Abraham, the Patriarch, and "*Friend of Jehovah*"), stood before Egypt's Pharaoh. Moses the Propht of Jehovah and law-giver of Israel, leads the children of Abraham out of Egyptian bondage 830 years *before* Jimmu Tenno occupied the throne of Yamato. And 480 years after the Israelites departed out of Egypt (1491 B. C.) King Solomon built in seven years (1012-1005) the Temple in Jerusalem, —352 years *before* Jimmu Tenno. Now, this is history verified not merely by Biblical testimony, but by monuments, hieroglyphic and cuneiform inscriptions, and papyrus manuscripts. Honest, unprejudiced archaeology has become the faithful handmaiden of Truth, testifying in favor of a religion which

scorns the futile efforts of Positivism, which Rationalism and Infidelity, in vain, are trying to make respectable behind the screen of Higher Criticism.

The oldest monument of Japan's literature is the Ko-ji-ki, which was completed in A. D. 712. The Bible, as a finished collection of Sacred Writings (a work accomplished in a period of 1500 years) ante-dates the Ko-ji-ki over 600 years. Not quite a hundred years after its completion the Bible was a several times *translated* book, especially with reference to the New Testament. Ulfilas, the apostle of the Goths, *translated* it in 375, or 337 years *before* the Ko-ji-ki was written in the vernacular of Japan. It may be interesting to some of our readers to know that the *Christian* emperor Justinian (527-565) wrote his name on a lasting monument of fame and genius by creating the CODE, the PANDECTS and the INSTITUTES of the CORPUS JURIS CIVILIS (body of the civil law). which to-day "still command the respect or obedience of indepent nations," as even the faultfindiug Gibbon acknowdges. And this was done 147 years *before* the Ko-ji-ki was completed.—But our chief object is to offer some Chronological Comparisons connected with the history of Jimmu Tenno. Since the Press of Japan, as the leading factor of Public Opinion, is rather barren in friendly courtesy towards foreigners and indulges. too much so, in berating the religion of Jesus Christ as an antiquated superfluity, we invite Japanese Gentlemen to investigate by chronological comparison the range and effectiveness of certain historical FACTS, in order to *prove* the defectiveness of Western civilization and the worthlessness of its accomplice, Christianity. Compared with the extremely supernatural genealogy and introduction of Japan's first Emperor, not only his cotemporaries, but nations living centuries *before* him, should be nothing but vile and miserable creatures, which, however, *they were not!* While the Far East still was experimenting in its swaddling-clothes the Far West had entered already the prime of manhood, shaping the world for the accomplishment of *Christian* Civilization. We simply lay History and Myth in the balance of Justice to see which is the weightier and more acceptable one of the two.

The grand-mother of Jimmu Tenno (provdied the Ko-ji-ki tells the historical fact of Truth) was a daughter of the Sea-god, Oho-wata-tsu-mino-kami, a son of Izanan-gi and Izanami. His grandfather, the husband of the Sea-god's daughter, was his Augustness Fire-Subside, Ho-wori-no-mikoto. When the time of the grandmother's delivery had come, she left the parental palace *in the ocean*, went to the sea-shore and built a "parturition-hall, using cormorants' feathers for thatch." When she entered it, she said to her husband: "Whenever *a foreigner* is obout to be delivered,

she takes the shape of her native land to be delivered. So I now will take my native shape to be delivered. Pray look not upon me!" Her husband (Jimmu Tenno's grand-father), however, *did peep* at the very moment of delivery. And what did he see? Well,—he saw the shape of his wife's native *water!* She had turned into some sea-monster—crocodile or dragon—8 fathoms long (about 48 feet). Her peeping husband was horror stricken. His offended wife left him and the new-born babe right on the spot. She closed the sea-boundary and went down again. (We are quoting from Mr. Chamberlain's excellent Ko-ji-ki translation).—The name of the new-born child has only 25 syllables: Amatsu-hi-daka-hiko-nagisa-take-ugaya-fuki-aezu-no-mikoto!
He married *the sister of his mother*. She bore him four sons, one of them is Kamu-yamato-ihare-biko-no-mikoto, the afterwards Emperor Jimmu. Although the Ko-ji-ki does not mention it, his mother took the horrible shape of a big sea-monster, according to the fashion of her native *water*, she being not only the Sea-god's daughter, but also the daughter-in-law of her own sister. But her husband never "peeped," and she must have died "a shore."

Now, the direct genealogy of Jimmu Tenno is as sollows:

Izanan-gi and Izana-mi,-the Makers of Japan. Izanan gi, washing his left eye, gave birth to Ama-terasu-oho mi-kami, the sun-goddess. Washing his nose, Take-haya-susa-no-wo-no-mikoto was born.

Take-haya-susa-etc., blowing away the jingling jewels of his sister Ama-terasu, gave birth to a deity whose full name has 23 syllables. Masa-ka a-katsu-kachi hayabi-ame-no-oshi-ho-mimi-no-mikoto. He was the father of a son, whose name is a string of 27 syllables. But Ni-ningi-no-mikoto will do. This son was commanded by some gods to rule over Japan. Hence,

Ni-ningi-no-mikoto *descended from heaven!* With the mirror that had allured the Sun-goddess (who once did hide herself in a heavenly cave) and also with a Sword (taken from the middle tail of the eight-headed Serpent of Kashi) he descended. Be it stated here that the Sun goddess claimed to be the parent of Masa-ka-a-etc., because he was blown out of HER jewels by her naughty, nose-born brother. Hence, she, as the former possessor of these jingling jewels became the grand-mother of him who descended from heaven. Her brother was his grand father by right of blowing. Mirror and Sword being now on earth, in Jadan, give evidence of the descension being a historical fact.—Ni-ningi-no-mikoto "descended from heaven on to the peak of Kushifuru which is Takachiho in Tsukushi." *somewhere opposite to Korea!!* He married the younger one of two sisters, daughter of a deity by the name of Oho-yama-tsu-mi-no-kami. The father

wanted him to marry the older one, too, at the same time. But, she being *very* hideous, the heaven-descended grand-son of the Sun-goddess returned her under protest. His father-in-law, getting mad, told him that his offspring should "be but as frail as the flowers of the tree. So it is for this reason that down to the present day the august lives of their Augustnesses the Heavenly Sovereigns are not long."—His son is Ho-wori-no-mikoto (Fire Subside).

Ho-wori-no-mikoto married the Sea-god's daughter, whose shape, according to the fashion of her native *water*, was monstrous. His son was Ame-tsu-etc-mikoto.

Ame-tsu-etc.-mikoto married his aunt, another daughter of the Sea-god. His son is Kamu-yamato-ihare biko, i. e. Jimmu Tenno, who reigned from 660 to 585 B. C.—

Let us now judiciously and correctly summarize some strange incidents in this marvelous and altogether veracious genealogy of Japan's first emperor, whose reign is *historically* dated and chronicled.

There were 1., the maker of Japan; 2., his left eye—mother and birthplace of Sun-goddess; 3., his nose—mother and birthplace of her naughty brother; 4., her jingling jewels; 5., the naughty brother's blowing; 6., a descension from heaven on to some promontory *opposite to Korea;* 7., a sea-monster 48 feet long—for a grand-mother; 8., another sea-monster—for amother; and 9., Jimmu Tenno, the FIRST emperor, although his heavenly descended great-grand-father, his grand-father, and his father chronologically should be considered far more FIRST EMPERORS by THREE generations than himself.

Be it far from us to ridicule this strangest of all genealogies we ever heard of. But most respectfully we ask: Does an *intelligent* Japanese, living in this enlightened era of New Japan, accept such records as implicit TRUTH? We know the votaries of the lesser sectarianized Buddhism do not. Japanese Christians, no matter what sectarian doctrines and traditions of men seprate them, do not. The correct standard of Western history forbids it as too childish and silly, even as a mere myth. When Jimmu Tenno died Servius Tullius reigned in Rome, a stern antagnoist to arristocratic (daymio) arrogance. Do intelligent Japanese call it rispectable, reliable history, handed down on the pages of the sacred Ko-ji-ki, that Jimmu Tenno was guided by acrow eight feet long; that he met with *Kamis* who had tails; that he received a cross sword from heaven, which "dwells in the temple of the Deity of Isonokami" [ko ji-ki, vol. II, sect. 45.]?

We always feel sorry for some scribes of ephemeral newspaper literature, wasting their admirable English in belittleling West-

ern civilization and deriding the religion of the Bible. The study of comparative history on a solid basis of chronology would be beneficial to them, and they would become less conspicuous *pugnis et calcibus!* Hundreds of years *before* the Ko-ji-ki was a written book, manifold translations of the Bible did mission work in the Far West. *Foreigners* translated the World's Book into the vernacular of their own people. Not one of Japan's erudite scholars ever translated the Ko-ji-ki into English, German or French! Why not? Did they think it wasn't worth the trouble? Foreigners thought otherwise. What is the name of the Japanese scholar who took the lead in giving his own people a Bible they could read and understand? was it not *the foreigner* who took the lead? And why did he do so? Because he knew he was giving to an idolatrous, superstitious people the Light of Divine Truth to walk there in and be saved from sin and its consequences: Since *foreign* translators have broken the ice it is easy for any Japanese translator to paddle his own canoe in the rear of the foreign mission flotilla! Really, it will not do to attack Western civilization and Biblical Christianity with fist and heel!

We close this sketch with one more chronological comparison. The Roman emperor Constantine reigned from 306 to 337. His Japanese cotemporaries were O-jin and Nin-toku (201-310, 313-399). Constantine became a Christian. He called and managed the Council of Nice,—no infallible Popes of Rome existing then. Trinitarian and Unitarian sectism, from that time till now, became sworn enemies. While *the history* of Constantine's time is filled with records of important and remarkable events, the *legendary* chronicles concerning the reign of the above named two emperors abound in love-stories, reports about eating and drinking, and, of course, genealogies! Although we deem it just and right to mention the arrival of the Confucian Analects in ten volumes and the Thousand character Essay in one volume *from Korea:* also emperor Nin-toku's remitting the taxes, the divinely-governed and being poverty-stricken. However, we must not forget the wild goose laying an egg on the island of Hime, which historical fact is handed down to posterity in an Imperial, and no doubt divinely inspired, Hogi-uta-no kata-uta, or congratulatory incomplete song. It was *sung* in the time of Eusebius, the famous first *writer* of church-history, and a witness for the Truth as it is in CHRIST JESUS! —

戰爭

「是はメキシコと合衆國の間に起らんとする戰爭に付て千八百四十八年に合衆國に於て演說せられたる要領あり」

甲の基督敎國民が乙の基督敎國民に戰爭をしかくる權利ありや。是は容易ならぬ問題なり。余は戰爭の恐しきことを痛く感ずる者なり。即ち人の生命の夥しく犧牲にせらるゝこと。死者の遺族の苦痛。莫大ある軍費。公衆道德の衰頽なるを思めぐらすときは戰爭の恐しきこと言語に盡しがたし。世には余と同感の人多かるべければ斯る人々の參考にもと思付たることを述て此問題に答ふるところあるべし。ボルクの計算によれば世界の戰爭の爲にこれまで三百五十億の人生命を奪はれたり。誰か此等の戰爭の爲に費されたる金額を數へうる者あらんや。英國のみにても千六百八十八年より千八百十五年にナポレオン倒るゝまで費すところ百零一億弗ありしとぞ。

閑話休題本題に立入。冒頭に於て我等は國民の語の前に基督敎と云ふ語を置くと同時に戰爭と云ふ語と權利と云ふ語を掲げて何の註解をも付ずにおさたりしが。基督敎國民と云ふべき者は今世界にありや。基督敎國民の名を稱たる者は數多ありたれど。彼等の洗禮を受たるところんは何の聖洗盤ありしや。彼等の洗禮保證人は誰あ

りしや。彼等の保證人は何の帳簿に登錄せられたるや。是れ我等の聞きて其答を得ざるべからざる質問なり。基督敎宗派を其中に持つところの國民は其數少からず。銀行事務を取扱ふ家を銀行と名くると同じ樣に基督敎宗派其中にあれば之を基督敎國民と名くることあり。然れど文字通の基督敎國民は天が下に一もあることなし彼得が曾て記たる爾曹は選れたる族王ある祭司聖民なりと云ふ意味の基督敎國民は世界に只一あり是は全世界の基督信徒を以て成るところの者なり。然も地球上の万國民中正當に基督敎國民と云ふべき國は其文字の眞義に於て一もあることなし。故に今日に至るまで甲の基督敎國民が乙の基督敎國民に戰爭をしかけたりしためし未だ一もあらざりき。

信ずべき學者の說によれば國民と云ふ語は拉典語の生るゝと云ふ字より來れるものなり。外國より移り住める者にはあらず其國土に生れたる人間種族を云ふと。然るに基督信者は其の住めるところに生れたりしにあらず。信者が上より生れたることは論なき事なり。故に何れの國民も其肉体の誕生と組織より云ふときは基督敎國民と稱ふべき者一もあることなし。茲に一の國民あり其歷史を見れば憲法はイエスキリストの與へたまへるもの。其公氏は靈によれば神より生れ。肉によれば人より生れたる者にあらざる

はなしと云はゞ。余は直に之を以て眞の文字通りの基督敎國民たることを承認せん。

政治的結合は血肉的にして國籍によりてあるものなり。基督敎國民の結合は信仰にして新に生るゝことによりてあるものなり。國民のうち基督敎徒の數が未信者の數よりも多き者でさへも今の世界にありや。一もあることなし。

然りかゝる異敎國民のうちよりは基督敎の光反射して其勢力によりて一層高尙なる道德と銳敏ある良心の活動を其國民に與るところの國は多くあり。然れど國民としては未だ基督敎に敵するの精神品性全體に顯るゝことを免れず。合衆國のうちにあるところの耶蘇の社會は合衆國に猶太人の精神を與へざるあり。合衆國は國民として其精神の基督敎に傾きたること使徒等が傳道して敎會を立たるときに羅馬と希臘が基督敎に傾きたる有樣と異ることなし。我等は依然として英雄を崇拜して其軍功偉績を頌するの風習を脫する能はず。キリスト曰たまはく我國は此世の國にあらずと。さればキリストを首とする一大社會全世界に只一つあるの外別に基督敎國民と稱ふべきもの今の世にあらざることは既に明なり。

然れば此問題は左の如く解釋せらるべし。甲の國のうちにあるキリストの國若くは敎會は乙の國のうちにあるキリストの同じ國若くは敎會に

戰爭をしかけ得るものあるや。誰も然りと答ふるを得ざるなり。

然れど此解釋は困難をとくにたらずと云ふものあり。其說にいはく假に英國我國に戰爭を宣告し若くは我國英國に戰爭を宣告する場合ありとすれば。我等は基督敎を奉ずる者として義勇兵の募に應じ或は徵兵に出で或は戰列に加りたるときは英國人を敵として戰ふべき權利あるや。正しきも正からざるも己の國に從ふべきに非ずや。と

我等は權利と云ふ語の字義を定めざるべからず人は政治上の權利とか天然の權利とか輕々しく其字義を講說すれども。彼等は其言ふところ區々にして一致せず。余は斯ることを彼等と論爭せずと雖も神より出たる判決によりて此点の論據を一層堅固ならしむべし。人間の道德原始關係義務運命の如き事に關はる此種の問題を決するには誤あき標準を取るの必要あるものあればあり。文明國に於ては一般に聖書を以て誤なき師表と認むるものあれば。聖書が此問題に付て何と云ふやを研究すべし。

神は猶太人に戰爭を許したまへり。洪水の後に神が人の生命を取ることは唯一の場合に限ることを命じたまへるは只一家族に止まれり（猶太人）凡そ人の血を流すものは人其血を流さんとある是なり。抑も猶太は神治政体にして神は己

の民の特別なる支配者とありたまへり。神は彼等が王を立てんとを願へるときに是を憤りたまはざりき只他の國民の王等の如き者を立て神を捨つることを憤りたまひしなり。然れど王は只神に代りて治めたるに過ぎず祭司と預言者は神の口となりて王等に神意を述たり。洪水の前の人々は餘に乱暴にして互に相爭ふことの激しかりければ斯る命令の出たりしは止を得ざることありき斯くて神は殺人犯の罪人をば殺すべしとの命令をノアによりて人類に與へたまへり。此の命令あらざりしならば舊約時代の政治に於ても戰爭は合法ある者にあらず。斯れば神の許したまへる戰爭は先づ一方に於て戰爭をしかけ殺人の罪を犯したるときに始めて之に戰爭するときに限れるあり。即ち猶太人の戰爭は神の權によりて行ひたる者なりこと。神は其時に於て立法者にして戰爭の律法を與たまへり。然れど此律法は聖子に與られたる王權によりて廢絶せられたり。立法行政司法の權は凡て我等の同族たる神の子の手に委せられたりと明かに宣たまへり。地上の國々は悉く聖子の配下にあるなれど彼等は此事を認めざるあり。世界の開化第一と稱せらるゝ英米二國の如きも基督敎國民と云ふよりは寧ろ其形は天啓を信ぜざる有神國たるに過ぎず。神の名によりて云ふところに於ては悉く主の名によりてと云ふを正當ありと

す。事の全体の第一とすべきは茲にあり。問題の結局は左の如くあるに過ぎず。基督教の創作者創立者は戰爭を制定せしや又其政權の下にあるものは互に戰爭するを以て正當合法なりとせしや即ち基督教の行はるゝ國土のうちにあるところの一の國民の目下の政權を握れるものが其國の目的の爲に戰爭をしかくるときに其臣民たるものは之に出陣するを以て正しきことありとせしや否や。問題は甲の基督教社會が乙の基督教社會に戰爭をしかけ得るや否と云ふにあらす。是れ多分一の基督教社會を除くの外然らずと決斷すべきものあり。問題は基督教徒たるものは一箇人の資格を以て國と國との爭に武器を取るべきものありや否と云ふにあり。我等は攻勢と守勢とを論ずるの必要を見ず此点に付ては文字の爭より戰爭の口實を作ること甚だ容易あるべければあり。ナポレオン死に臨んで彼は決して攻勢の戰爭をしかけしことあし其一生の戰爭は悉く守勢なりと云へりとぞ。

此に一の譬を設けんに若干の僕を持てる主人が其隣人と田地の境界の事に付き爭をはじめ其人は隣人が己の地内に犯入たりと思しが隣人は其場所より引かずと言張り遂に其主人は其僕等に命じて犯されしと思ひし所にある作物を毀ち隣人の僕等に向て砲發せしめたり。是皆其人が己の財産を犯されたる爲に守勢の戰爭ありと自唱

するところなり。僕等は之に従ひて敵の若干人を殺せり。彼等は到々拘引せられ吟味せられたり。辯護人は彼等の無罪を主張して曰く此等の僕は其主人の命によりてなしたるかり僕等よ萬事汝等の肉体の主人に従ふべしと云ふ聖書の句を引きて其論據とおせり。此論に反對する者いはく。此萬事と云ふ語は法に合ふことは萬事と云ふ意味なり。従ふことはキリストに従ふが如くすべし即ちキリストの僕の如く神の聖旨を行ひて心より之をなすべしと聖書は敎ゆるなり云々。茲に於て裁判官は此人々を殺人犯と宣告するの外おしとせり。我等は皆政治上の關係に於て主人の僕に於ける關係より劣れる者に非ず。我等キリスト信者は大王の制文法律（聖書を指す）に照して正しからざることは何事にても政治上の權威に服從するを得ざるものなり、我等は之に加て左の如く言ひ得るなり。何事にてもキリスト信者が自己の一身を防ぐために戰爭することを得ざることは國家の爲めに戰爭に出る事を強て其不正ありと知ることを爲しむるを得ざるものなり。キリスト信者は誰も己を愛し己に事るよりも勝りて其隣人其國王を愛し之に事ふることを命せられたるものおし。此論点を是認せばキリスト信者が自己の爲に戰爭するを得ざる限りは國家の爲にも戰爭するを得ざるものたること明あり。

古代の異教國民は自稱基督教國民よりは却て一層戰爭の事に付て道理に明るかりしと云ふを得べし。何となれば彼等の戰爭に強くして多く勝ば其國の神が敵國の神より勝れたるが故なりと思たればなり。彼等は各國各々異なる神を拜みたれば敵國に勝つことを得させたまへと神に祈りたればとて道理に叶はざることなし。然ぞ今の交戰國たる合衆國とメキシコとは各同一の神に訴へ居るなり。若し勝利を以て一方の要求の正當ある證據と思はゞ交戰兩國より各一人の眞正ある愛國者を撰び出して相戰はしめ其勝たる方に大勝利の名譽を與ふる事とせば幾千万の人命と軍費を失はずして局を結ぶを得べし。然ぞ交戰國は仲裁を拒絶する塲合には自己の國の要求の正當あるや否と云ふ事に付き充分疑を懷く者なり。

然ぞ我等は此問題に付ても基督教徒の義務に關はりて大教師の命じたまへるところの者に耳を傾くべきなり。即ち信者たるものはキリストの弟子たるを以て又はキリストの名のために受るところの如何なる不名譽も刑罰も忍んで之を嫌ふべき者に非ずとすること。政治上の裁判によりて保護を受くるも差支あることと。且之が爲に政治上の義務を悉く盡すべきこと。又凡て人の立たる法律に從ひキリストに對する義務に差支なき限りは政治上の權に從ふこと。

彼等は撃るゝことあるも之を憤るべき者に非ず只保護を國家に訴ることを得るあり。彼等は之が爲に租稅を納め居るなり。是点より見れば政權を執る者は善事の爲にキリスト信徒に對して神の使者たるあり。彼等は政權を執る者に對し崇敬を盡し其給料を上納すべき者あり。又必要ある時は保護を求むべし。

然どキリスト信者は戰爭に關はる誡を一も有せず。信者は却て凡ての人と平穩に居るべき者なり萬民の王たる信者の主は平和の王と稱らる。信仰は信者の盾たり。救の望は信者の冑たり。正義は信者の胸當たり。眞理は信者の帶たり。信者の足には平和の福音を準備するところの靴を穿ち。神の聖言を以て其劍となす。斯る出立をなす者が如何でシーザルやハンニバルやナポレオンや將又又イクトリアの如き人々の戰爭に兵士とありて出陣するを得んや。

イエス曰たまはく凡て劍を取るものは劍により て亡んと。是れ豈恐ろしき警戒にあらずや。今日に至るまで宗教擁護の爲に劍を取りたる者は又劍によりて亡ざる者あらざりき。只に是のみあらず。或人答て曰ん此等の國民は未だ亡びざる者ありと。然り凡て亡たる者は一時存在しだれぞ亡びたり。今存在する者は滅亡近きにあり救主が其弟子の上に來らんとする患難を示さんとて。比喩をもて意味深く。汝等の衣服を賣り

て劍を買ふべしと告げたまへるときに。其中の一人此聖言を誤解して。主よ此に二の劍ありと答たりければ。足りと仰られたり。十二人の使徒に二の劍あれば足りとは何の事ぞ。彼等は實際戰爭せんが爲に劍を買ふべしと命ぜられたりと思ふものわらば是れ事理に暗き學者ありと云ふべし。猶太の預言者は主の降臨を預言して曰く主はもろ〳〵の國のわひだを鞫き。おほくの民をせめたまはん。斯てかれらはその劍をうちかへて鋤となし。その鎗をうちかへて鎌となし國は國にむかひて劍をあげず戰鬪のことを再びまなばざるべし(以賽亞二〇四)米迦曰く法律はシオンより出で主の言はヱルサレムより出ん。彼衆多の民の間を鞫き。强き國を戒め。遠きところにまでも然したまふべし。彼等はその劍を鋤に打かへ。その鎗を鎌に打かへん。國と國とは劍をわげて相攻ず。また重て戰爭を習はじ。皆その葡萄の樹の下に坐し。その無花果樹の下に居ん之を懼れしむる者なかるべし萬軍の主の口これをいふ(四章二、三、四節)

Inductive Bible Lessons.

σσύβασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ.
あんぢ かみに よろこばるゝ ものと あらんことを つとめ.

The English text of the following lessons is taken from the Revised Version of the Old Yestament; and the Japanese text is that of the Committee's translation.

The editor of these lessons aims to make them suitable for use in Japanese English Bible classes. No denominational doctrine is advocated through these lessons; but by means of the very best Bible helps, the exact meaning of the text is sought, and endeavored to be presented in convenient form.

LESSON XXV.

The Kingdom Divided.

I. The Text.

I. Rings xii : 16—25.

Introduction : The preceding two books of Samuel are, in the Septuagint and vulgate, called the 1st and 2nd Kings; 1st and ads 2nd Kings are 3d and 4th Kings. In fact, the record from Judges through 2nd Kings seems to be one continuous record of Irael from Joshua to the death of Jehoiachin. The present two books of Kings, contain the history from David's death to the destruction of Judah, with a note on the liberation of Jehoiachin from prison in Babylon. Jewish tradition ascribes the authorship to Jeremiah. And this is borne out by strong internal evidence, tho Ezra also is thought to have been the compiler. Jeremiah lived 638 B. C., during the reign of King Jehoiachin. So the date of Kings would he about 600 B. C., or about the time of Bubdha.

(16) And when all Israel saw that the king hearkend not unto them, the people answered the king, saying, What portion have we in David? neither

(十六)斯ヲ見テ民ノ王ノ己ニ聽カザルヲ見タリ民ハ王ニ答ヘテ言ヒケルハ我等ヤダビデニ

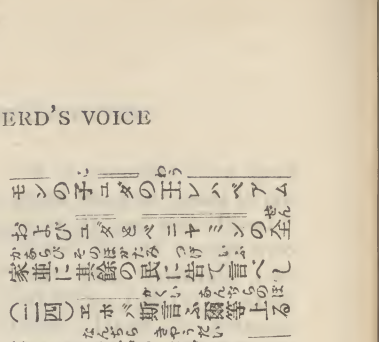
have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel, departed unto their tents. (17) But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. (18) Then king Rehoboam sent Adoram, who was over the levy; and all Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to, flee to Jerusalem. (19) So Israel rebelled against the house of David, unto this day. (20) And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tride of Judah only.

(21) And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam. the son of Solomon. (22) But the word of God came unto Shemaiah the man of God. (53) saying, Speak unto Rehoboam the son of

デのうちに何の分あらんやエッサイの子のうちに産業なしイスラエルよ各自の天幕に帰れダビデよ今己の家を見よと而してイスラエルはその天幕に去りゆけり（十七）然れどもユダの諸邑に住るイスラエルの子孫のうえにはレハベアムその王となれり（十八）レハベアム王徴募の頭ならるアドラムを遣しけるにイスラエル皆あしこれを石にて彼を撃てし死あしめたればレハベアム王急さまてその車に登りエルサレムに逃けたり（十九）斯イスラエルダビデの家に背きて今日にいたるまで（二十）爰にイスラエル皆あるベアムの帰りしを聞て人をつかはしてかれを会集会にまねき彼をイスラエルの全家の上に王となせりユダの支わかれの派のほかはダビデの家にしたがふ者なしレハベアムエルサレムに至りてユダの全家とベニヤミンのわかれの派のもの助ある壮年のつわもの十八萬人を集めてレハベアム國に己におのれかえらんがために夫イスラエルの家と戦はんとせしが神の言神の人シマヤに臨みて曰へ（二三）ソロ

Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, (24) Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me. So they hearkened unto the word of the LORD. and returned and went their way, according to the word of the LORD.

(25) Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein: and he went out from thence and built Penuel.



II. LEXICAL NOTES.

18 *Levy* : Hebrew, *mas*(マス). *Tribute, tax.* From a word, *masas,* which meaus *to pine away*, because tax is "a consuming of strength." Jap. ちようぼ.

Chariot : Heh. *merkavah*(メルカバ), Jap. くるま. The Jews probably imitated the Egyptian chariots. Two wheeled, and used mostly in war. Three persons could ride in them.

20. *congregation* : Heb. *Ethah*, エサ. A coming together. Septuagint gives συναγωγή, synagogue. The tribes were assembled in one place.

house : Heb. *beth*, Jap. *ie* (イヘ). Here means the descendants of a person. Figurative use. In verse 24 is seen the literal use, as oue's own dwelling.

III. BIOGRAPHICAL NOTES.

16. *Israel* : This was a name given to Jacob, the son of Isaac. Then the descendants of Jacob were called Israel. Here the name is restricted to ten tribes, — all except Judah and Benjamin.

David : He was the second king, and firmly established

the kingdom. The present king, Rehoboam, was a nephew of David.

17. *Rehoboam :* A son of Solomon by Naamah, an Ammonite princess. He succeeded his father on the throne; and selected Shechem as the place of coronation. But there the ten tribes demanded that the burdens imposed by Solomon be removed. The king chose to follow the advice of his foolish young companions instead of the advice of the older men. The tribes rebelled. He was forbidden by God to make war against them, and occupied himself in fortifying his territory. He maintained the worship of the true God; but permitted the introduction of idolatry of an immoral kind. In the 5th year of his reign the Egyptians invaded his country and conquered it. The king bought them off with his treasures. He died B. C. 958, having reigned 17 Years.

18. *Adoram :* or Adoniram. He was Secretary of the Treasury in the reign of David, Solomon and Rehoboam. He was stoned to death by the rebellious tribes when sent to them by Rehoboam.

20. *Jeroboam :* Was the son of Nebat an Ephraimite. He was superintendent of taxes and labor under Solomon. He aspired to the throne; and in consequence had to flee to Egypt. There he married Ano, the elder sister of the queen, Tahpenes. At the death of Solomon he returned from Egypt; and when the northern tribes rebelled, he was chosen as their king. To prevent his subjects from going yearly to Jerusalem to worship, he set up at Bethel a golden figure of Mnevis, the sacred calf of Heliopolis, in Egypt. On it he wrote, "Behold thy God which brought thee up out of the land of Egypt." He was at constant war with Judah, and was defeated by Abijah, from which defeat he never recovered. He died in the 22nd year of his reign.

22. *Shemaiah :* He was a prophet in the time of Rehoboam; and forbid the king to make war against the northern tribes. Little is known of him. He wrote a chronicle containing the events of Rehoboam's reign.

IV. Geographical Notes.

25. *Shechem :* A city in central Palestine in the tribe of Ephraim; beautifully situated in the valley between the mountains of Gerezim and Ebal. It is a very ancient place. Abraham dwelt by Shechem when he came from

the East. Jacob purchased a field here which he willed to Joseph. Jacob also dug a well here. At the division of the kingdom Jeroboam remodeled the city. In the New Testament this place is called Sychar. Here the Savior conversed with the woman at the well. The present name is *Nabulus*. The town contains 5,000 population, of which 500 are Greek Christians, and 150 Samaritans. The well of Jacob and tomb of Joseph are shown to-day.

V. General Quetsions.

18. The people asked for a reduction of their taxes which the king refused. And his incompetency was further shown in sending to them his tax collector as a reconcilor. A tax collector was the last man they wanted to see.

20. How can it be said here, in view of what is said in verse 21, that none but Judah followed the king? Might not the tribe of Benjamin have been absent at the meeting, or decided afterwards to cast its lot with Judah?

24. Was the Lord's course in forbidding a civil war to end a rebellion the wise one? Has it ever been adopted by any nation? Were not the Jews afterwards reunited?

"For this thing is of me," Said the Lord. What? The rebellion, or the prohibition of the prophet?

Oppressive taxation caused the rebellion. This is a question of to-day.

Time: B C 984.

Place: Shechem.

Reviews

"Prove all things; hold fast that which is good."

Is Denominationalism wrong? The article from Dr. Parkhurst some time ago on "Denominationalism False to Christianity" which was copied in the July '97 issue of the *Shepherd's Voice*,

has been commented upon by *The Standard* (Baptist, Chicago). We desire to notice some of these comments. The question raised is, whether by remaining divided the denominations are "most truly and obediently serving Christ." *The Standard* answers:

It would be and exceedingly difficult task to support an affirmative answer to this question. When we remember the appalling, disheartening failure of Christianity to meet the emergeney presented by the rapid growth of great cities, in this country and abroad; the wasteful competitioni n home-mission work, the existence of which in some measure is not to be denied because of exaggerated reports; the difficulties of maintaining denominational distinctions in heathen lands without neutralizing the free, gracious winsomeness of the Gospel and itsa ppeal to people unused to Western ecclesiastical councils and reformations; the vaste amount of energy expended on denominational apologetics and polemics, which adds absolutely nothing to the total of Christian believers-such facts [and he ought to have added, when we remember what divine inspiration says on this subject], which are ever before us, make it next to impossible to argue seriously that it is the will of Christ that His church shall be divided into hundreds of sects which differ, not in their allegiance to Him as Savior or their purpose to lead other men to His salvation, but merely in their views of church polity and ordinances, and their understanding of certain doctrines.

Could *The Standard* scripturally tell us what right the sects have with "*their*" views of church polity, or any "*polity*" at all; or "*their*" ordinances; or "*their*" doctrines? Does not this *Standard* know that "their" views, "their" polity, "their" doctrines are the essence of sects? and how can be defend "their" views, polity, doctrines, and at the same time condemn the sects? A man who belongs to a sect, wears the name of a sect, cannot consistently or scripturally condemn sects. *The Standard* continues:

Now this is a very different thing from saying that Christians must give up their peculiar views, surrender their temperamental difference and conscientious principles, in order to obey Christ. For that is precisely what Peter and John and Paul and James did not do. Their only bond of unity-yet a most powerful and all-sufficient one-was their common allegiance to Christ.

The Standard here puts forth "their peculiar views," etc., as the distinguishing tenets of the sects, the very foundation of sects, and in defending these "peculiar views" says that Paul, etc., surrendered not "their peculiar views" to obey Christ. This is strange, indeed, in the face of the facts that no such sects existed, in Paul's day, and that he so severely condemned the generation of just such "peculiar views" (I Cor. I chap.). *The Standard* has surely not read his Bible to any good purpose. Paul commands that every thought should be brought into subjection to Christ, that we should be of the same mind, and all speak the same thing. If a man in serving his Creator and Lord is not to surrender his "peculiar views," "conscientious principles," etc., what on earth is he to surrender! What right has a servant of God to entertain "peculiar views" about what the Lord has commanded? He can object to the Lord's commandments, and retire from his service; but so long as he proposes to serve the Lord, he can justly lay no claim to *his* "peculiar views" about what his Lord commands. And no scriptural bond of unity can exist so long as the sects claim the right to hold "their peculiar views," "temperamental differences" and "conscientions principles" upon what Christ has commanded. It ought not to have been overlooked that Peter, John, Paul and James held no "peculiar views" etc., sufficiently strong to organize a Baptist, Presbyterian, Episcopal or Roman Catholic Church. *The Standard* continues:

It appears to us that, desirable as is some sort of unity of Christendom, reformers are on the wrong tack when they propose compromise of creed or ritual or ordinance. To speak as Baptists, we find it impossible to see how we could advance the coming of the kingdom of God by surrendering our fundamental principle of regenerate church-membership, on which so much depends. In all fairness it should be said that the devout adherent of a state church finds it aqually difficult to see how he could help the cause of unity by giving up what seems to him a grandly catholic conception of the church as coextensive with the nation. Not

within centuries, at any rate, will two types of thought so essentially opposed be really reconciled. In other words, what we term 'organic' church unity, based on a complete statement of doc trine, is out of the question; and Dr. Parkhurst would be the last to say that in continuing to hold the right of private interpetation of Scripture and acceptance of doctrine the entire Christian world is defying his Lord.

All of which means that Christians cannot see God's word alike, and that the Bible can properly be supplemented with human creeds and private interpretations. Neither of which is defevsible from a Bible standpoint, as is amply shown from apostolic history. This dangerous fallacy has been stereotyped upon every sect, and it rests on the belief that any body of believers larger than a local congregation and smaller than the whole number of Christians is a legitimate Christian church. But as no such body is found in the Bible, it necessarily follows that an unscriptural standard must be set up to govern it. Hence the plea, that Christians can't see alike; and that creeds cannot be surrendered. *The Standard* continues:

Not even in public worship can outward uniformity be secured; For Protestants—genuine Protestants—will never consent to regard the minister as a priest delegated by God to offer sacrifice for the people. What, then, is the practical outcome of the inquiry? It is that denominationalism is wrong wherever it interferes with the salvation of men and the spread of the kingdom of God; as it undoubetedly often does.

The question of public worship ought to be settled just as any other thing Christ has commanded. And what Christ has not commanded we dare not bring into the worship. As to the outcome of the question, to say nothing of what Christ has uttered against denominationalism, we might let *The Standard's* test settle the question. If so, denominationalism will stand condemned. *It continues:*

It is not wrong in so far as it allows and encourages the more intimate cooperation of Christions whose ideas are most nearly allied; for Peter and Paul, tho they served the same Master, served him in very different ways, and seldom did the Paulie and the Petrine disciples arrive at complete harmony. Peter

ministered to Jews; Paul to Gentiles; why not Congregationalists to the Armenians and Baptists to the Telugus? And why may we not have our 'councils at Jerusalem,' not merely to settle difficulties, but to exchange fraternal greetings and mutual encouragement? And why should we not have a closer cooperation where the need is most pressing for renifarcements—in city missions, and the thinly populated regions which are not likely to grow in future.

Pray, what are some of the "different ways" in which Paul and Peter served their Master? Did they organize sects, and defend them? Were the Pauline and Petrine disciples endorsed and encouraged by Paul and Peter? Then what is the point in introducing these censured divisons to justify modern denominationalism? If these divisions are wrong, why send Baptists to the Telugus or Congregationalits to the Armenians? Why not disband these sects, and send only Christians to do the work? And no one would have any objection to "councils at Jerusalam," if they were scriptural councils. But any religious body larger than a local congregation and smaller than the whole church is a sect and condemned in the Bible.

The Inadequacy of Science: In 1895 Brunetiere, the distinguished French critic, wrote an interesting article on the "Bankruptcy of Science." It was assailed by the French chemist Berthelot. Now Tolstoi comes forth holding very similar views to those of Brunetiere. In his introduction to his Russian translation of Edward Carpenter's book on contemporary science he gives his own views extensively:

"Carpenter shows that no science in the list, from astronomy to sociology, gives us a true knowledge of reality; that the so-called laws of those sciences have only an approximate value. * * * *

The pretense of science to be able to satisfy all the natural permanent wants of man is monstrous. Man must live, must know how to live. Knowledge

of the way we should live was always, up to our day, considered the science of sciences. Only in our time has the name science been taken away from it and restricted to the experimental fields extending from physics to sociology.

The strong, sensible laborer supposes that men who study and are supported by his labor shall be able to tell him where to find happiness. Science should teach him how to live, how to act toward friends and relatives, how to control instincts and desires that arise within him, how and what to believe. Instead of telling him these things, science talks about distances in the heavens, microbes, vibrations of ether an X rays. The laborer is dissatisfied. He insists on knowing how to live.

What you ask of us, replies science, is a problem of sociology. But before answering questions of sociology, we must study zoology, botany, physiology. But we cannot master these until we have mastered physics and chemistry. For the time being, we are studying the forms of atoms and how ether communicates to the world the motion whence life results.

Many are content with the reply. More are not. These latter insist that life is fleeting, that we must know at once how to pass life well. Science replies finally that it has no practical aim, that it is its own end, that it teaches all things knowable, that it is final.

Now science is wrong when it claims this. Science can not throw its light beyond the limits of observation. Just as a lamp lights poorly in proportion as objects are distant, not lighting at all the objects beyond its reach, so no human science can ever teach man except in a fragmentary way. It may explain its own direct object well; objects more remote, not so well; and those at a distance, not at all. But the essential thing on which our judgment of values must rest is the total view of life, its meaning and aims. Science cannot rise to that view, religion alone can do so. Our men of

science have no religion and admit none, hence their futile claim that science teaches all things and is its own end. However, it does not teach all things; it busies itself only with what is easiest to reach and study. It does not teach us how to live and be happy. Such teaching is secondary and is committed to the theologian, jurist, or economist.

This spirit on the part of science was never stronger than it is now. Science is constantly pointing to its victories over the forces of nature, to electricity, machinery, and the like; but sensible men see not those things, they see only the misery, suffering, degradation, and hardships to which so many are subjected, and the little prospect of relief that is in sight. Were our men of science to teach men more about religious, moral, and social truths, me would not see the hundredth part of suffering and hardship which are now seen on every side."

Chinese Notes.

Up to the present, May 18th, this year has been an exceptionable one for cloudy weather, reminding us of that scripture in Revelation, which tells us "and the third part of the sun was smitten, and the third past of the moon and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." 8th 12 v.

... *Rice* has risen to such an extent that the poor people are necessarily suffering on its account; some of the Natives tell me the Japanese and Russians are the chief cause as they have been buying up the rice. So the Jap has a good deal to answer for as he is the chief transgressor. We had hoped the wheat crop would relieve the situation but just now we are having a good share of rain which is feared will result in much of it being destroyed before it can be harvested.

... We learn that in Shanghai there are no less

than *twenty* native secular magazines and papers, in contrast to *four* before the late war with Japan; thus advance is being made in knowing something about what is going on in the world and a move towards keeping up with the times even in China. Just here let me say, the carpenters and bricklayers are on a strike in Shanghai, trust it is either closed or about closing, as it does not take much to increase want amongst the natives here in China, while in Shanghai they are better off than in many other places, still Shanghai like London Eng. has always a surplus, who are unemployed and in want. If you visit the steamer leaving our port you will see many leaving for their old homes continually, living being there cheaper than here.

... Just before mailing this, the sad news of the death of Brother Saw of the Christian or Disciple Mission in China came; he was in Shanghai only 2 weeks ago and now after a short illness his body rests from its labors. Typhusfever soon did its work when on the 17 May he passed away; one less earnest laborer for China though we cannot help holding firm to the belief that one more swells the ranks of those asleep in Jesus waiting the glorious resurrection of the redeemed.

The above, no dout, casts a gloom over our Brethren's gathering at Nanking which could have hardly closed.

May we all be ready when the Master calls; as death is no respector of persons, for it takes the great Mr. Gradstone, Geo. Muller as well as my teacher's 2 year old babe and my boy's (Chinese boy) mother. If holding on to that bright and blessed hope we need not fear, for when Jesus returns it will be seen "Blessed and happy are they that have part in the first resurrection "on such the second death hath no power." No lake of fire for such, no everlasting destruction from the presence of the Lord but they shall be priests of God and of Christ and they shall reign for ever and ever. May each one and all of

your dear readers be amongst such is our desire.

... Amongst those falling, as it were, on the battle field in China was Mrs. Mateer, who died Feb. 18th 1898, in her 61st. year. She completed 34 year of active labor in the Mission cause. This lady was born near Delaware Ohio being the daughter of a Presbyterian Elder; her mother died when she was 8 years old and her father when she was 15; so she had much to bear when young. Among her hardships that she endured was *poor fare* on the voyage to China which lasted 167 days on a sailing vessel; after which the small steamer they sailed in from Sanghai to Cheefoo went ashore one night in a snowstorm, being another trial for them, as it was with great difficulty they made the port.

In addition to hard work, she was a great sympathizer with the Chinese which they soon found out, so that she was continually sympathizingly helping this one who would be seeking her advice and help; this at last became too much for her nerves which prostrated her. Fourteen weeks she lay weary unto death, during which uttering no murmur. She was one who had a true missionarys pirit only going home twice in the 34 years. Her labors amongst the Chinese were highty appreciated by many of them; on her 60th. birthday they placed a title, or sign, in gilt-letters, over the front door of the house, with this inscription:—"The aged mother who has nurtured noble men." And gave her on the same occasion a decorated gown. This good women generally took at least one trip each year visiting pupils and others: she assisted in distributing relief in the famine of 1888. She became quite skillful in the Chinese language and assisted her husband much in his literary work, besisdes what she wrote herself for the press. Modesty was a prominent trait of her character; like paul, Muller, and others her own unworthiness was deedly realized. This is one of those who like her Master lived to minister to others, having the spirit of her master.

The "Chinese Recorder" gives an extract of an address given by Rt. Rev. Bishop Graves at the closing exercises of St. Johns College, Shanghai. He says: "The reason that I commend to you the character of the Christian gentleman, is because it lies at the root of all the success of foreign nations, and is the thing above all else that your country needs. She has an history, a grand territory, learning intellectual power and money; but she has not men that she can trust, she has not at the present time a sufficient fund of character. She needs men who are not afraid to labor and men who are not afraid to die. Mere book-learning will never save China; it is a task that demands toil and blood. In this great crisis of your country's history look at the young men of China and see what they are doing; are they girding themselves for the fight and setting themselves to save their fatherland? No, they are either making money, or speinding it in foolish amusements, or dreaming over a golden age that is forever past. Where are the men who ought to look the future in the face and be ready to sacrifice everything in playing a noble and manly part in the great drama that is already opoening? Your teachers—hope that some among you will be roused to do great and noble things for your country. You have in her past history the examples of many brave and noble men, and I do not bid you to forget them; but while you remember them I bid you look not so much to the past as to the future, and ever to have before your eyes that ideal of a noble and splendid character, that pattern of the Christian gentlemen that I have attempted to place before you this morning."

The above mentioned St. John's College belongs to the American Episcopal Church and has done a good deal towards educating many of the Chinese youth, many of whom have good position in government service.

Current News

(During the past Month)

During the past five years $ 165,800,000 have been privately contributed in the United States to libraries, Colleges and museums. $ 45,000,000 was given in '97. Can any other country present such a noble showing?

..... Mr. Uchimura, Christian-Buddhist, has, in cooperation with certain others of like proclivities, started a magazine in Tokyo.

..... Plans are on foot to light the pyramids of Egypt with Electricity!

..... An English journal says anger is a disease; that every time a man becomes "white" or red with anger, he is in danger of his life.

..... The Shinshiu Sect of Buddhism is the richest sect in Japan. Its net savings to Feb. were 237,757 *Yen*, in vested in banks and bonds. The special fund raised by membership contributions amounts to 1,444,493 *Yen*. *Yen* 40, 000 are used annually for Education. *Yen* 90, 000 was used to repair the High Priest's residence.

.....Mr. Naruse who has on foot the founding. of a lady's university is in America soliciting funds. What will be the moral foundation of it?

..... The Empress presented 5,000 *Yen* as traveling expense to Misses Tsuda and Watanabe who went as delegates to attend the International Female Education Society in America.

..... The Imperial University this year graduated 353 students.

..... Last month a mob attacked a Christian meeting house in Tokyo, and smashed up the windows.

..... In a Roman Catholi church at Puebla,

Mexico, a "raffle for souls" is conducted, by which souls are rebosed from purgatory.

..... Roman Catholics in the U. S. have issued a strong letter on patriotism which is calculated to make one think free institutions have worked havoc among dogmatic Catholic politics.

.....The Methodists held their annual Conference in Yokohama in July. Some interesting conferences were held this year at Karuizawa, the missionary summer resort.

Great Universities. The eight largest universities in the world are on the other side of the ocean. They rank as follows: Paris, Berlin, Vienna, Madrid, Naples, Moscow, Budapest, and Munich. Harvard, the largest American university, ranks ninth, having risen from the tenth place during the last year. The University of Michigan has risen from the eighteenth to the seventeenth place, Pennsylvania from the twenty-first to the twentieth, Yale from the twenty-fifth to the twenty-third, while the University of the City of New York has fallen from the sixty-first. The relative order of the ten largest American universities is: Harvard, Northwestern, Michigan, Pennsylvania, Minnesota, Yale, California, Chicago, Colorado, and Cornell.—*The School Journal.*

.....The theological Scribe of the N. Y. *Sun* says that the Presbyterian Church is falling to pieces. The numerous defections from that denomination is considered sufficient ground for the opinion.

..... The Jews are flocking back to Jerusalem in great numbers.

..... It is said that there is an over-supply of preachers in the U. S. and Canada. They "are without charges" it is said! That is bad, indeed! But times have changed. It was not so in Paul's time.

..... The Open Court Publishing Co., Chicago, is issuing a reprint of the travels of Huc and Gabet, two Jesuit missionaries, in China, Tartary and

Thibet.

..... Visitors to the great Buddha (Dai Butsu) at Kamakura will see on the forehead of the huge idol an embossed knob or horn. The *No.* dance is called also *Ikkaku Sennin* (the one-horned saint). The Chinese idiograph for this word is traced back to the Indian story of *Ekasrnga* (one horn) who was Buddha himself. One of his incarnations was through a fawn.

..... A very sad accident occurred the 29th of July at Yokohama. The C. P. S. S. launch and a Japanese junk collided in rounding another steamer at anchor, and in the collision Miss Simons, of the Methodist Mission was instantly killed and Miss Allen was severely injured.

As Others See Us.

To *The Shepherd's Voice:*

If you can use the enclosed article for the *S. V.* I shall be glad to be accepted as a contributor to a magazine which I believe will have to take the lead in a sweeping purification of missions among Sectism, Heathenism and Infidelity. God bless you.

——. ——. ——.

The *Shepherd's Voice* is the only independent and undenominational Christian magazine in Japan.

Christians worshipped. The Bible of the Jews was the Bible of the Christians; and it cannot he said that Judaism is a distinct religion from Christianity. Christ himself said as much when he came into the world. He came to fulfil the law, to complete it. He lived a Jew and taught in the Jewish temple at Jerusalem. Neither can it be said that Mohammedanism is a distinct religion from Christianity.

I think now I have noticed all the relevant points brought up by my worthy opponent. For the remainder of the time due to me I will continue the regular argument which I hope to complete.

Now there is no question which concerns man more, I think, than the question of his origin and destiny. I don't think there is anything we would like to know more than this. Whence came man? and whither will he go? Certainly we must all be interested in these questions.

There are two theories presented as to the origin of man. One theory is that man was created by the Supreme being, an intelligent Creator. The other theory is that he came from some other animal by a process of evolution, that his ancestors can be gradually traced backward through lower animals to the simplest cell life. Prof. Dawson in speaking of this theory of the origin of man says it is incredible. And yet it is sometimes stated by skeptical scientists and their followers that this theory is a proven fact. This I noted in one of the English Papers of Yokohama only a short time ago, which presented it as an actual fact that the monkey is our ancestor. Such a theory is not an established fact; but an incredible assertion as Professor Dawson says.—(The half hour expires.)

———o———

The audience having assembled saturday night, the debate continued.

Mr. Takahashi's Third Speech.

Gentlemen : —

This afternoon I gave as much opportunity as I could to my honorable opponent to disprove the statements which I made then ; but to my mind I think he has not made any points to disprove what I said. The main points of my argument were, to put them in questions, 1st, Is dogmatic Christianity a thing of usefulness ? If useful, in what way ? What is dogmatic Christianity ? I gave a short definition of what I understood dogmatic Christianity to be. But from what my honorable opponent said, it appears to me he did not quite grasp what I meant by dogmatic Christianity. However, as I stated it in my first proposition, I do not think there is any necessity of repeating it. The next question is, Is there no flaw in the Bible ? That is to say, is the Bible a book of divine origin ? If it is, how can it be corrupted ? The next question. Is dogmatic Christianity a religion excelling all others because of its divine origin ? And why is it so ? Next, Are not churches in America preaching dogmatic Christianity ? If not, what is it that is being preached in America ? The last question is, Does not the strength of dogmatic Christianity consist in the numbers of its believers, and the influence of them in so-called Christian lands ? As to the first question, Is dogmatic Christianity a thing of usefulness ? I did not ask the question in so many words in my discourse this afternoon, but it could be inferred. My opponent has not said a word which could be taken as answer to this question. As to this question my statement was that, from what I had observed in America, this dogmatic Christianity is wielding no influence whatever upon society or human organization in America. The

second question. If useful, in what way? I repeat these questions here so that you will be in position to expect answers one by one from my honorable opponent. I repeated them to make clear what points I am trying to get at, and to make clear before you. My honorable opponent said this afternoon that I was wrong in saying that America was a Christian nation. He practically said that a Christian nation was impossible, that there cannot be a Christian nation in this world. Well I do not understand what he exactly meant by this statement. If his statement is correct in one sense it is necessary to let him define what a Christian nation is. In Ameriea most people are supposed to believe in the Bible, and therefore they are thought to be Christians. And the Christians being in them ajority of the population, you can call America a Christian nation. Then my opponent admitted that Christianity in America, that is popular Christianity in America, is a corrupted Christianity. If Christianity can be corrupted, where is the divinity in it? If dogmatic Christianity is a divine doctrine how can it be corrupted? Roman Catholicism is the most corrupted of all Christianity, said my honorable opponent. How again, if this dogmatic Christianity is of divine origin can it be most corrupted? It is a contradiction in itself.

Then I made several statements about plans and means for drawing crowds to churches in America. My honorable opponent admitted that I was pretty new correct in saying all these devices were for drawing crowds. Very well, if dogmatic Christianity is divine in its nature, and in its influence, and in its working, what is the use of singing songs and beating drums (well they don't beat drums in churches over there), and bugles and all that sort of thing? why, it all means that dogmatic Christianity which is being taught and preached in the churches in America has no influence to draw

crowds. That is all there is to it.

Then commercial morality is not Christianity, says my honorable opponent. But if dogmatic Christianity cannot exert an influence over commercial morality, what is the use of dogmatic Christianity? That is what I have been trying to drive at all the time. That is why I say dogmatic Christianity has no power, no influence, no usefulness in America.

Then again my honorable opponent said that I was introducing alltogether foreign matter in our discussion, by comparing American morality with Japanese morality. Well as I said, America is a Christian nation and Japan is not a Christian nation. Whatever good there is in America, should naturally be the consequence of its religion, and whatever there is bad in Japan ought to be attributed to the absence of Christianity. But as I said, by comparing the two countries from an ethical point of view there is no difference; that is to say, there is no more influence of dogmatic Christianity in America than there is in Japan. Is the point clear to you? Ought to be.

My honorable opponent spoke of faith, that it can reach the divine. I think this is about as few words as I can use. Well I did not say a word about faith. So I have nothing to do with that. The Bible story of Creation, he says, is true. That may be and may not be. Religious ideas, he says, cannot he eradicated from the human mind. Well that may be true too. But the peculiar question whether this particular dogmatic Christianity can not be eradicated from the human mind, — that is the point to be decided. And I say it can be eradicated, and it will not make a bit of difference to the world whether people believe in the sacredness of the Bible.

To prove his point he quoted from some book one of the first men who wrote largely on rationalism. Well his quotation described how in former days he

used to attract large bodies of students to listen to his expositions, but in contrast to-day how few people are attending his classes. Well that is no criterion for saying that rationalism is on the wane. It simply means that rationalism has taken such hold on the popular mind both in Europe and America that the pepole are no longer attracted. But now it has become so universal and common all over the civilized part of the world that most of the people don't manifest so much Christianity [curiosity (?)] about them as they used to. He spoke in reference to religious revival in France. You will find rationalism taking root there more firmly than ever. If not, on the other hand, Roman-Catholicism is gaining the ground which it has once lost. My worthy opponent deprecated or rather inclined to treat lightly of Lyman Abbott. But you will all admit he has an amount of influence in America as a Christian preacher, and what he may admit ought at least to furnish a sign of the times.

Now I have briefly gone over the points presented by my honorable opponent in the afternoon, and I shall now in the few minutes left to me try to take up the subject which I made commencement of in the afternoon. Here is the Sept. number of the *Arena*, a magazine published in Boston. And here is an article which I contributed to it, part of which covers the ground to a certain extent which I propose to place before you. And you will allow me to read a few passages from the article:

(The publisher failed to secure these passages for insertion.)

There is some more about it; but the general point is this; Just about the time or after the crusades when all the lords and barons were away to the Eastern countries, to Palestine and all those places, the cities in Europe began to grow very rapidly, and to form themselves into societies or democracies by themselves. Once these had lasted peace and liberty in the absence of their appressors, they could not forget the beauty of democratic

existence. So when the barons came back from the crusades, poor and exhausted, they could not suppress the rising power of these tradesmen, nor bring them under control as in former days. So they organized themselves into small states. This was the first coming of emancipation, social emancipation, and from that time onward the history of Europe has been the history of conflict between king and people, which finally ended in the victory of the people, that is, victory for liberty of thought, religion and belief. And this emancipation, you might say, is the very mother of modern civilization in Europe. And if you say that Christianity has helped civilization, you will have to prove that Christianity was the means of bringing about this emancipation of thought and belief. But it was not, as I said. It grew from the burgher class in securing their rights from the kings and barons, and Christianity did not assist them. On the contrary it took sides with the kings against the people.

And then you all know about the beautiful system of government of Rome before Christianity was introduced; also the beautiful civilization. Did Christianity help their civilization? If Christianity had in it the elements of enlightenment why did not take place before all the discoveries that are taking place now-a-days? If Christianity has in it the elements of civilization then it should have civilized Rome the very first moment that it set its foot in the Roman provinces. It had far more opportunity in the earlier days to accomplish its end in this respect than it has to day. — (The half hour expires).

:o:

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IN THIS NUMBER.

THE SHEPHERD'S VOICE

"They know not the voice of the Strangers."

Vol. VII, No. 9, September, 1898.



Frances E. Willard.

(By the Kindness of Miss Clara Parrish.)

See page 427

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EDITOR,
EUGENESE SNODGRASS,
Tokyo, (Japan).

BIBLICAL INTERPRETATION,
JOHN MOODY McCALEB,
Tokyo, (Japan).

CHINESE NOTES,
DAVID F. JONES,
Shanghai, (China).

GENERAL CONTRIBUTOR,
PROF. F. A. WAGNER,
Shimousa, (Japan).

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THE SHEPHERD'S VOICE

14 Tsukiji, Tokyo, (Japan).

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THE

Shepherd's Voice

"The sheep to his voice hearken."

Vol. VII, No. 9, September, 1898.

The challenge which the editor of the *Shepherd's Voice* made Mr. Takahashi, editor of the *Japan Times*, in the April issue, of the *S. V.*, and renewed in the July aud August issues to debate Christianity and Infidelity, remains unnoticed by that gentleman, tho marked copies of the *Voice* have been sent him.

Congregantionalists and Orthodoxy: The late Right, Rev. Bickersteth, some two or three years ago, in some of his pastoral and Lenten letters took occasion to lay upon the creed of the Congregationalists in Japan the grave charge of heresy. Dr. Davis of that mission has just made a reply through the columns of the *Japan Mail*. His defense of the creed appears complete. It seems that the Right Bishop was wrong, having based his criticism upon a document which was merely a private proposal for a creed, but, which was never presented to the convention. The whole affair is interesting in several respects. The Church of England, with some of its offspring, is honeycomed with heretical members. The Episcopal denomination in the United States is becoming a veritable Saints' Rest for heretical renegades from other denominations.

Another interesting point is that in all this matter the Bible is laid aside entirely. This fact is one of the mysteries of Sectarianism. The Bible is a very secondary consideration with sectarians. I do not know why this should be so. A man may be

a splendid, good Christian, and yet fail to meet the interpretations of the creed-makers. He may be a splendid, good sectarian, and yet fail to come up to the Bible. In this respect it would appear that the Congregationalists have laid themselves under criticism. It is no secret at all that Rev. Dr. De Forest and Rev. Albrecht, two of the leading men of the denomination, are at variance with New Testament Christianity. We have yet to see any repudiation of the theological doctrines of these two men, excellent and amiable in every way, except as theologians.

"The Church of the Brethen in Christ:" We have received some of the representative papers of this church. In one of them, the *Evangelical Visitor*, it is said that it is devoted to the unity of the church. This body of believers has its headquarters in the United States, with missions in Japan, India, England and Africa. They believe in *faith healing* for diseases, and *sanctification*. We are sure that the purpose of the church of the brethren is good; but how can they hope for unity when they adopt a name for their church not heard in the Bible. Moreover, since these believers form a body larger than a local congregation and which is smaller than the whole number of Christians, what can it be other than a sect, and resting under the condemnation of Christ? Moreover, the emphasis laid on such questions as bodily healing and sanctification by these zealous believers seems to exceed far the emphasis put upon them by the Bible. We believe in all these things, but just in the words of scripture. If this denomination wishes a share in the conversion of Japan, all right. One most commendable thing which we must not overlook. The missionaries of this body, we understand, go out to the nations without a stipulated salary from any society to back them. To this we say, Amen. There are many workers here who on this

point have not the grain-of-mustard—seed faith. There must be a liberal treasure laid up in bank or society, and at their disposal, before they will venture upon the briny deep. "What!" say they, "if we should go to a heathen land and not have money to return when we wish to?" This is the kind of material out of which hirelings are made.

The Japan Times on Christianity: In an editorial in his paper of July 28, the editor writes on the dangerous intermedling of the Papacy in politics. Among other things he utters the following on Christianity: "We believe there is but one Christianity in this world. It is neither Protestantism not Romanism, but the teaching of Jesus of Nazareth, with which we are in full sympathy." We are very glad to hear Mr. Takahashi say this. We begin to think that our late debate with him is bearing good fruit; for evidently he was not much in sympathy with Christianity then. It has long been our contention that there should be neither Protestantism nor Romanism in Christianity, neither Methodism or any other *ism*. A man can be a Christian and belong to none of the existing sects. When he believes and is haptized he becomes a Christian, and when he becomes a Christian he at the same time becomes a member of the church you read about in the Bible.

A Magnificent Work of Infidels in Japan! Recently there appeared in one of our Japanese contemporaries a communication from a correspondent suggesting that, as mission work here had so far proven a failure, the missionaries go home and leave the work to the natives who were quite able to introduce Christianity if they wanted it. Of course this correspondent tendered his advice gratuitously; for which the missionaries are profoundly thankful. The matter is worthy of consideration in that it recalls a question which occupied my

mind some time ago; and concerning which I would kindly ask any of the infidel brotherhood for information. Is it true that there has been lately formed in Japan an organization known as the I. C. A. N. T. (Infidel Church of the Association of the Notable Teachers=*I can't*")? The Church to be founded on the extinction of the religious sense in human nature. The membership to be made up of all the infidels, skeptics, agnostics, renegade missionaries, both Japanese and foreign. To establish churches throughout Japan to propagate the religion of the I. C. A. N. T. To raise money liberally for the opening of charity schools, hospitals, asylums for the poor. To build girls' schools, colleges etc. To send out evangelists into all the world for the purpose of bettering the condition of mankind. To wage unceasing war against the liquor traffic, prostitution etc. To flood the country with wholesome I. C. A. N. T. literature, etc., etc. Is it true that some leading men in Japan known to be qualified for membership in the I. C. A. N. T., are the prime movers in this extraordinary philanthropic enterprise? It may be possible for us to get some light on this great movement of the closing years of the 19th century. Certainly it is time for the I. C. A. N. T. to be born, since so many persons qualified for membership in it have awakened to the utter failure of the gospel of Christ. Another most remarkable feature of this Church is that its parentage is mixed,—probably a foreign father, but Japanese mother. This, of course adds a great advantage in the propagation of the doctrines in this country. Hoping that some one may be able to tell us something about the habitat of the I. C. A. N. T., so that we may lay its good work before our readers, we wait.

Japanese Ethics: Mr. Yokoi who is distinguished by several vigorous qualities takes a very gloomy view of Japanese morals. Writing in the

Rikugo Zasshi he says, according to the *Japan Mail*, that public speakers far too often speak of foreigners as *keki gando*, *akahige* and *ketojin ;* that Chinese are uniformly spoken of as *chanchan bozu ;* that such conduct shows how little real morality there is in the minds of the masses ; that few are those who prate about benevolence and justice and loyalty and truth, and practice the same ; that lying is habitual among many classes ; that as to the relations between the sexes, Japan is 200 years behind the times ; that tho chastity in woman is praised, the lack of it in man is considered right and proper ; that the *Chushingura* regarded by Japanese as the highest type of morality is but a tale of vengeance and could only have occurred in Europe 300 years ago. This arraignment of Japan is certainly as severe as any foreigner ever made ; and probably in the main is true. There seems to be growing a spirit of rudeness towards foreigners, which is certainly very regretable. And I doubt not, that, with some few exceptions, this spirit is inspired by religious fanatics. It was only a short time ago that I was reading in a paper where Buddhists and Shintoists were encouraging their followers to cultivate antiforeign sentiments. The insulting epithets which are constantly hurled at foreigners by lads and youths, and which go unrebuked by older Japanese standing by are a shame and disgrace in Japan as well as any where else. It shows the very lowest breeding. Admitted by all that the moral status is low, what, may we ask, is the present generation of sages doing to improve it ? It will be remembered that the most gigantic case of modern immorality is that of the conduct of the Japanese trustees of the Doshisha college ; and that Mr. Yokoi is still the chief leader in that outrage. As to his influence upon those who know him, it is practically nothing. Nothing undermines a man's usefulness so completely as a course of conduct at variance with his teaching. The Savior uttered a wise saying in

commanding that we follow the *teachings* of those who sit in Moses' seat; but that we do not after there conduct; for, said he, they say and do not. It would, indeed, be a ruinous course to follow the example of the *leading* men in high places in Japan.

The native priesthood, which ought to be the moral guide of the people, all are agreed must be discarded. It is utterly powerless. And besides, instead of encouraging a spirit of investigation, it seeks to stifle that spirit. The morals of the better educated class is not a very bright and shining light, and fall far short of the demands reasonably made upon this class.

The most, and almost sole, encouragement in this dark hour is that there are some bright Japanese who take in the situation, and speak out frankly against it. They are not so inflated with pride that they cannot see the short comings of their own nationals, notwithstanding the persistent attempt on the part of some narrow minded foreigners to whitewash these national blemishes.

Just as it has always been with personal sin and salvation, so is it with national moral progress. And as there can be no hope of salvation from personal sin till the subject realizes that he is a sinner, so there is no hope of a national moral advance so long as a nation feeds on the vanity of self-attainment. Japan is far ahead of any other oriental nation in many material and intellectual attainments; but equally far behind most occidental nations in the attainments that mark high civilization. This Japan ought to know: this she does not know among the masses; and many among the educated who do know it are the very worst enemies to national progress. That broad, universal, world-wide, brotherhood which characterizes the gospel of Christ only is a rare conception indeed in Japan. But the only force making for the reunion of the human race will win at last.

Frances E. Willard.

By Harriet Prescott Spofford.

The death of Frances Willard * is an unspeakable loss to the world of women. No one soul in all the multitude has done so much for her kind as this gracious creature, who was called the uncrowned queen of millions, and who was loved almost to the point of adoration by those millions—worshipped, as one might almost say, wherever our language is spoken, with an individual devotion that revived ancient traditions of loyalty to revered personalities, such was her charm, her magnetism, and the feeling which she inspired of her own rectitude, courage, wisdom, and unfailing integrity.

An earnest student in her youth, at a very early age she was a professor of Natural science in the institution † of learning where she had graduated, and was, after that, for three years Principal of the Genesee Wesleyan Seminary. She then spent a couple of years in Europe—frequently visited by her subsequently—with a season of close study in Paris; and on returning home she became the Professor of Æsthetics in another college, where she originated and developed the system of self-government whose chief features have since met with the approval of advanced educators.

Miss Willard did not rush into what became her life work in any blind enthusiasm and hot—headed fanaticism and haste; but after slow and severe deliberation, and many tentative steps, she identified herself with the agitation of the temperance question, becoming, four years later, the president of the immense union of women pledged to the advance of

* Bron Sept. 28, 1839, at Churchville, N. Y. Died Feb 18, 1889, at Hotel Empire, N. Y. city.

† Northwestern Female College, Evanston, Ill.

the cause of temperance throughout the country, ultimately extending its work over the entire globe.

But Frances Willard did not confine her large sympathies to this cause alone. Her great heart was open to appeal from every quarter, and all kindred subjects warmed her with vivid interest.

She was deeply concerned in the question of woman suffrage as in that of temperance, and hers was the leadership of the White Cross Society, which has secured from many Legislatures a more sufficient protection for women. Delicate and feminine in a singular degree, she had none of that false delicacy which could hinder her from stepping into the mire in order to draw a sister out of it.

In the midst of all the varied labor enforced by the posts she held she found time for extended reading and correspondence, and for the authorship of a number of volumes in the line of her thought and purpose. She was able, in the later years, to get through an immense amount of work through the able assistance of her now sorely bereft secretary and friend, Anna Gordon.

With all the necessary and inevitable heat of discussion Miss Willard succeeded in rarely making enemies; her most violent antagonists respected and admired her—indeed, sometimes became her friends. She was seldom criticised unhandsomely by those whose criticism signified, and never ridiculed. Much of this was due to her own Christian forbearance, to her recognized and real love of humanity, to her genial nature and cordial manners; something, to her natural gayety, to her quick wit on occasion, and to her all-pervading humor. Nothing flagged or was dull where she was, a perpetual sparkle lighting the conversation, the drollery of an inner and innocent joyousness relieving all the sombre side of life. She made many sacrifices in the course of time; for she loved beauty, poetry, art, literature; but she loved other things so much more that she hardly knew the sacrifices she made.

Many compensations, to be sure, came to her on the way. She saw the best the world has to offer of everything; and she met, both here and in Europe, the loftiest and leveliest minds on terms of perfect equality, and she brought back to her work the results of the finest civilization. Her friendship with Lady Henry Somerset was one of the most beautiful things in the history of womankind, and it afforded her, outside of its own sweetness and beneficence, many precious privileges.

In her public speaking Miss Willard was always very convincing. There was a rich music in her voice with varying inflections and intonations at will, with sustained monotone where that was most effective. But it was all spontaneous, the act of genius; there was nothing studied, forced, or artificial about it; you felt her sincerity and her deep religious fervour; but her earnestness was ready to be relieved by a swift and wise merriment — and meantime she was always a most pleasant object to the eye.

Something more than of medium height, and very well made and well clad, she was fair and golden-haired, with fine features — strong but delicately cut — a sensitive mouth, a rich soft color, and a large eye of blue-gray that, if it could darken with tenderness, could also flash with fire. In her youth this beauty was rather extraordinary, and in her fiftieth year she looked barely thirty-five, and had still a great personal charm. The best likeness I know of her is that in Anne Whitney's beautiful bust, which was exhibited at the World's Fair in Chicago.

—*Harper's Bazar.*

Presbyterianism and Immersion in Japan.

The native Presbyterian Church held its annual Synod in July in Yokohama. The retiring president in his address said, as reported by Rev. T. T. Alexander, D. D., in the Japan Mail:

It is, therefore, important that each Church should formulate these truths [certain well defened truths, according to the denominational idea] for itself and hold fast to them. The Church of Christ in Japan has a short, simple, and evangelical creed; upon this creed we Ministers should unite; upon the truths embodied in it we need to lay the greatest emphasis; we should see to it that they are taught, and as far as possible accepted, in the Churches over which we have charge.

It is not pleasant to say it, but to speak the truth, it must be said that the above doctrine is entirely at variance with the gospel. Conceptions are entertained, and language is used, which are manifestly unscriptural. In not a single instance is the word "Church" used here in its scriptual sense. The conception conveyed in this language is that of a cuts off from its followship all who do not belong to sect which its special fold. Of course, there is no such church as this in the N. T. To maintain a separate existence, it is no doubt necessary for this Church of Christ in Japan to formulate a creed. The creed is the one thing needful for separating Christians. The above quotation is only introduced to give emphasis to a longer extract from Dr. Alexander's report. The doctrine involved here is the legitimate source of the events recorded in the extract which I now give:

An interesting case of appeal came before the Synod and was referred to the Judicial committee. The case was that of an elder in the Ushigome Church, Tokyo, who some time ago became convinced that immersion is the only proper form of baptism. He, therefore, had himself re-baptized by immersion, and proceded to teach in the Sunday School of the Church in which he was an elder that baptism by sprinkling is not baptism at all.

The session of the Church then look the matter up and decided to remove him from his office as elder. From this decision he appealed to the presbytery, which sustained the action of the session. From the decision of the presbiytery he then appealed to the Synod. The report of the Judicial Committee on the case was as follows :— The mode of baptism differs in defferent churches. In the Oriental Churches the Common made is immersion. In the Roman Catholic Church, the Church of England, the Lutheran Church, and the Presbyterian and Reformed Churches, the common mode is sprinkling. The Church of Christ in Japan, as most of the Churches of Christ throughout the world, holds that the mode is not essential. Both immersion and sprinkling is valid. To insist upon a defferent view is to appose the great principle of Christian liberty, and to make Christianity a religion of forms. This is contrary to the spirit of the New Testament. The Church of Christ in Japan has great respect for the rights of conscience. It is for this very reason that it insists that the mode of baptism shall not be made an essential. In all matters excepting those immediately connected with the fundamental truths of Christianity this Church will ever exercise the utmost forbearance towards any of its members who hold their views in such a way as not to disturb the peace of the Church. But to hold and teach that persons should be re-baptized has a manifest tendency to divide the Church into parties and to destroy the spirit of love. An officer, or private member, who deems it his duty to propagate such views should apply for dismission to some other Church with whose principles he is in harmony. The Synod therefore confirms the decision of the presbytery.

In the very friendliest spirit I must discuss this very remarkable incedent. The puestion of baptism will surely come up in Christian progress in Japan. The alert, critical questioning of the Japanese, with the awakening of a deep religious conscience, will bring to the front this question. Unfortunatily there are no Greek or Hebrew books translated into Japanese. When there is, the Japanese will wish to know why Pedobaptists sprinkle, when all the Greek and Hebrew lexicographers, to a man of them, say that *βάπτιομα* (バプテスマ) means immersion, and never means sprinkle. Scholars of the Oriental church, Roman catholic Church, Luther the founder of the Lutheranc hurch, Calviu the father of the Church of Christ in Japan (or

Presbyterian Church,) Wesley, founder of the Methodist Church,—every last one of them, and every scholar who has ventured to define *βάπτισμα,* say it means immerse, and not sprinkle. There is nto another word in the Greek language (the language of the New Testament) upon which there is more uniformity among Greek scholars as to its meaning than upon *βάπτισμα.* It always and only meant immersion. It means immersion to-day on the streets of Athens where the Greek language is the mother tongue, having continued to survive from the apostolic age. These are the plain facts which the Japanese will learn by-and-by.

Why, they will ask, have not Christians continued immersion if *βάπτισμα* (バプテスマ) always means immersion? We may answer that the first case of sprindling recorded in history was about the 6th century. Novatian took dangerously sick,—too sick to leave his bed. The Pope directed that, in place of immersion, water be poured upon him in bed. It was by the sole command of the Roman Catholic Pope that sprinkling was introduced. But at first it was not held to be baptism at all; but was taken as a substitute for baptism. Gradually it worked its way into practice, without any scriptural sanction at all.

I must now notice some specific errors in Dr. Alexander's report.

1. He considers immersion and sprinkling as "forms" or "modes" of baptism. This is a very serious error. Immersion and baptism mean exactly the same,—immersion being Latin, and baptism being Greek, but the same meaning. The Greek word for sprinkling is a distinct word,—*ραντίσμος* (ランテスモス). How then can *ραντίσμος* be a form or mode of *βάπτισμα*? It is absurd.

2. The report says that most of the Churches of Christ throughout the world" hold "that the

mode is not essential." This statement is entirely without foundation, if he means by the "churches of Christ" the church you read about in the N. T. That church has always held that the mode of baptism is essential, that the mode of a specific act cannot be separated from the act. You can no more have baptism without its mode than you can have masticating food without chewing it. If Dr. Alexander means by the "Churches of Christ shroughout the world" the various sects, then he has used a Scriptural name in an unscriptural ense. And moreover, we think he is mistaken if he holds that the majority of believers are sprinkled. From personal knowledge we know of Methodist churches in which the majority of their members have been baptized or immersed. I have heard it said that nine tenths of the Methodist preachers in America have been immersed. If a census of professed believers could be taken, I am inclined to think that more would be found who have been immersed than have been sprinkled.

3. The report says that to hold that sprinkling is invalid is opposed to Christian liberty. The Christian has no liberty to do what Christ has not enjoined as a service. And what Christ has not enjoined is invalid. If a man wishes to be sprinkled, he may do so for other prurposes than baptism. But in doing so, he would not be following any command of Christ; because Christ never commanded sprinkling. He would still have to be baptized if he wished to obey Christ.

4. Further, the report says that to hold that persons who have been sprinkled should be immersed (or re-baptized as it says) has a manifest tendency to divide the church into parties and to destroy the spirit of love. Now, if immersion is commanded by Christ and sprinkling is not commanded, then the faithful brother should preach immersion and discourage sprinkling. All Greek scholars are agreed that Christ did command immersion, and did not

command sprinkling. And in a spirit of love each Christian should teach that all should be immersed. This is the only way to accomplish Christian union. All Christians admit that immersion is valid; but all Christians do not admit that sprinkling is valid; therefore, immersion is the only common ground upon which all can agree.

It must be noted that in the report of the committee on this case not a single reference was made to the scriptures. Has Jesus given us nothing to guide us on this subject? Are we left without a single utterance on so vital a point? Has not Christ said, "Going, therefore, disciple ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit?" Will any one deny this? What is the Bible given us for? Should we not study it and follow it? Sects legislate and promulgate their creeds, and judge their members by these creeds, and make not a single reference to the divine word. This is forcibly illustrated in the Presbyterian church in Japan which is now practically split into two,—the pure native church ("Church of Christ in Japan") and the Mission embracing the Presbyterian missionaries and their churches. Efforts to bring about union and co-operation have signally failed so for. This is a sad state of affairs on the mission field.

I would not for a moment encourage a continuation of antagonism on the grounds which separate the native Presbyterians, "Church of Christ," from the Missionary Presbyterian Churches. Both of them could, with little exertion, no doubt, get nearer the Bible instruction. And to separate over things which are not found in the Bible is most blamable. But this man who has been an Elder and teacher of the Bible, and has convinced himself that the Lord commanded immersion, and that believers ought to obey the Lord in this as in all other commands, is to be incourage in his search ofter the truth. Would that there were many more such.

前號の續き

さらばキリスト敎の精神が本來平和なることは地には平穩人には恩寵あれと歌はれしによりて世に廣く知れ渡りたるを以て茲に議論するの必要なかるべし。

然ど誰かキリストの福音と戰爭の精神と相反對することを知らんと欲はゞ大戰爭の起らんとする前夜に從軍牧師が左の如き聖書の句を引きて兵卒に其務を忠實に盡すべきを勸めたりと想像すべし。爾曹の敵を愛み爾曹を詛ふ者を祝し爾曹を憎む者を善視し虐遇迫害ものゝ爲に祈禱せよ。如此するは天に在す爾曹の父の子とあらん爲あり夫天の父は其日を善者にも惡者にも照し雨を義き者にも義からざる者にも降せ給へり。（馬太五〇四十四、五）惡をもて惡に報る勿れ。行得べき所は力を竭して人々と親睦むべし。むが愛する者よ其仇を報る勿れ退きて主の怒を待。是故に爾の仇もし飢なば之に食はせ若し渴かば之に飲せよあんぢ惡に勝るゝ勿れ善をもて惡に勝つべし（羅馬十二〇十七ー廿一）誰か從軍牧師が宜に適ふ聖書を引たりと思ふものあるや。大將は斯る勸告を受くべしと思ふや。何人も言はずして疑ふべきものとあすは必然なり。兵卒の勇氣を挫くものは戰爭を起したる源因を思へ。すより甚しきはあしとの事なり。又大概の戰爭は其眞の源因明に知られたる場合に於

て之を進行するの資本乏しきが爲に其進行を誤るとあるべし。

此世紀の始の頃マサチユセッ州の平和協會が調たる者を見るにコンスタンチン帝の時よりメキシコの戰爭に至るまで大戰爭の數二百八十六ありたりと云ふ。此等の戰爭は何の爲に開始せられたるやと云ふに、其中二十二は掠奪のため。四十四は殖民地の反逆のため。二十四は復讐のため。六は境爭のため。八は名譽のため。六は商業のため。五十五は內國の騷動の爲め。四十一は王位のため。三十は同盟國を助くると云ふ口實を設けて二十三は嫉妬のため。二十八は宗教戰爭なりき。このうち防禦のためのみのものは一なもかりき。必ずや教を悟りたるキリスト信者が進んで一錢たりとも寄附し得べきものは一もわらざりしあらん。況や自ら其軍に加るべきものは一もわらざりしあり。

其結局さへよければ取し手段を正とするものあらば我等は此二百八十六の大戰爭の首領たるものは如何ある智慧ありしと評すべきや。此等の戰爭は一方を義とし一方を不義とするの決着を與へたりしやこの戰爭が斯る決着を與へたりとは誰も思はざるべし又第三者の平和的仲裁によるときは一層正當に決着すべき者ならんと思はざるものあらんや。戰爭は正しき裁定を與る者にあらず之は僥倖の勝利を求むるところの賭博

あり。正しきも正からざるも強き方は勝利をうるあり。

キリスト信者が兵士となることは不正なる行なりとするところの最強き論点は彼が無罪ある人と爭はざるべからずと云事實にぞある。殊に戰爭の源因を推ときは然りとす。戰爭に從事する人々は自ら其戰爭を作出せる者にあらず。政治家詐僞師帝王は戰爭を作出し。敵方に雇はれたる者を殺さんが爲に人を雇ふ者なり。兵卒は相互に損害したることもなければ敵意もあき者あり。彼等は兵卒たるに非れば互に平和の挨拶をなすべき者ありと雖も唯其衣服と帽子の徽章が赤いとか白いとかの爲に互に殺しつ殺れつせざるべからず。彼等の此事を爲さんが爲に若干の給料を受け。而して其金を得んが爲に仕事をなすものなり。キリストを信ずるものが斯る恐しき仕事に雇れて出べきものなるや否問はずして知れたる問題あり。

宜ある哉ナポレオン曰く戰爭は野蠻人の商買ありと。又ナポレオンに勝たるウイリントン曰く宗教心鋭きものは陸海軍に用かるべしと。戰爭の物すごきとは只其罪を感ずることを強からしむるに過ず。死屍累々たる戰場の有樣の慘憺たるは申すに及ばず。之より甚しきことは

愛する子等を奪はれたる母等が悲むべき知らせに接したるとき號泣痛哭することこれ也。豈唯に之のみあらんや。英國の革命戰役に亡びたる二十萬人は今何處にあるや。ウオーターとクオーターブラスに於て亡びたる七萬人は今何處にあるや。バロデノに於て亡たる八万人は今何處にあるや。アルベラに於る三十万人。二十年の間にジャステュアンに殺されたるゴス人千五百万人。四十一年の間に源義汗に殺されたる三千二百万人。トルコ人に殺されたる六千万人。韃靼人に殺されたる八千万人。凡て是等は憤怒の炎燃立ちつゝ審判の庭に忙み行きぬ。實にや左の佛人の捕虜が歌に見ゆるが如き歌を詠ずる者幾多ありつらん。

我はロイルの柳しげれる河岸に住居しけるに。
我が娶りし妻は童ありしときの遊びの伴侶なりき。得も忘られぬ一朝のこと。未だ生れざりける稚子の搖籃にせんとて。最も善き梢を撰び取けるに。思ひがけなく徵兵の讖に當りたる知らせぞ來れる。これぞ我耳には末期の鐘の音ありける。母はみまかりけるが赤子ぞ獨り殘れる。父子分れの日まで吾子の搖籃は作りをはりつ。かれは笑もし眠もし。土と變りし母の頰にこそかれは笑そめたりしなれ。嗚呼うたて抱きし我

子を振解けよと迫る時來りぬ。今は吾子は花を飾りて遊べるあらん將又世にあさ人の數に入り母の墳墓枕双べんとて行たるか。我は聞べきたよりなし。我思ふにかれは定めし失せたらん。我願ふところはたゞひたすらに我も亦かれらとともに土とあり冥土の途に連立ん。いざ我こゝをはなれて家路にかへらせたまへかし。と幾千万と數知れず殺されたる人。流浪の非命をかこつ人。寂しさ堪がたき捕虜あど戰爭の慘狀を只一部分示せるのみ。然れど此は皆聲を揃へて。汝キリスト信者よ如何で此る恐しき死の事を汝は賛成助力するを得んやと語るものゝ如し然れど道德の頽敗は戰爭の慘狀の頂上あらん。就中兵士の職は公然人を殺すこと。平和の村落を蹂躙り。樂しき人家美麗ある都府を容赦なく荒し。不信殘忍暴戻の行を事ともせざるに至るあど其慘きこと豈小ならんや。

人の此狀態に陷る所以は大に敎育の不正あること。嗜好のわしきこと。習慣の汚穢あること等に起因する者あり。然れど此る迷想に陷し者は其志は可ありと雖只憐むべきと云ふの外あし。されど其母たるもの姉妹たる者親戚たる者に及ぼす感化力は非常ある者にして。社會の嗜好を殘毒腐敗せしめ。此る英雄崇拜の僞名譽の光に

迷はざるもの殊に女性に多きに非ずや。見よ彼等は寡婦孤兒を製造販賣するを以て其本職となせる輩の燦爛たる軍服勳章に目を奪はれて讃歎止まざるに非ずや。見よ亦た若き母が其子に軍服を着飾らしめ羽を立たる帽子と太劍と劍を以て之を裝ひ人殺しの職をば最誇がに其子に得させんと渇望せることを示すに非ずや。豈唯之のみならんや。我等の小學校中學大學はアレキサンダー シーザー ナポレオン ウィリントンの榮譽を以て鳴轟くに非ずや。

（論者今說敎壇も亦之を助力せざるべからず。

生き居らば宣敎師も亦之を爲すと云ふならん）

敎會は幾度か死せる英雄を頌讃し。亦其禮拜式中に死せる偉人を謳歌し戰爭の僕婢となりて平和の君の宗敎を瀆すものあり。雇はれたる從軍牧師が戰爭の最中に兩軍共に各勝を得んと祈り居るのみならず。年々歲々毎日曜日に其敵國に勝たんと海若くは河の兩岸に於て同じ神に祈り居ることあり。神は同じ神なれば双方の祈禱を同時に聞きて各其敵の頭と胸を劍戟銃砲に掛くることを好み給ふが如きとあらんや。

豈唯に之のみならんや。舊世界（歐羅巴）の敎會堂又新世界の敎會堂も往々其裝飾をなすに聖徒等を以てするよりは寧ろ其國の爲めに戰ひて名

譽の打死をとげたる大將艦長等を以てする者多あり。此等の人々の名譽をとゞむるは只ウエストミニスターの墓場又聖パウロ寺院のみならず我國の都市に於て聖パウロを逐出して戰場の大將や勇士を其代に安置したる寺も多あり。戰爭に關る基督教界の誤想謬念を悉く記さんとせば卷を重ぬるも足らざるべし。大概の教育ある宗教界の首領等は猶ほイエスキリストは神が猶太人を治むると同樣に萬國を治めたまふと思ふ者の如し。彼等は國家と教會を分つこと能はざる者の如し。玆にはキリストの治下にありて其保護を受くるものは教會にして只教會のみなることを說けば足るべし。教會の裡にあらずイエスキリストを信認せざる國民はキリストも亦之を認めて己のものとなさず。神が古昔猶太人の外萬國の民をして己が好む儘に其國を治めしめたまひしが如くキリストは今萬國をして思ふまゝに自ら其政治をなさしめたまふ。主は干涉せずして彼等を治めたまふ。攝理に於るが如く又政治に於ても主の民の幸福となる樣に凡ての事を行れしめたまふ。其敵の憤怒を制して王等の謀と思を川を轉ずるが如くに轉せしめたまふ。然れど主は良心と胸臆を彼に捧げざる人々のために其体と財產を治むることを敢てな

したまはざるなり。主明に告たまはく王等が世を治め君等が裁判するは主の許あるによると雖も其承認は常に與ふる者と定まりたるに非ず。故に主の民たるものは神を敬ひ正直にして平穩に世を過さんがために政治上の關係に於ては政權を執る人に從ひ王等の律法を重んずべしと命じたまへり。又キリストの福音は王等君等に告ぐること他の人々に告ると同じく。其罪を悔改めて福音に示されたる道德と敬虔によりて其務を怠る勿れと云ふなり。斯て彼等若し命せられし如く行はば其配下の人民の爲には幸福を施す者とあり榮ある者のとなるなり又彼等若しその如くせざれば神は他の人と同じ樣に彼等をも審判たまふべし。王等さへ賢からば戰爭は止ならん。シエーキスピヤーアが臣等に付て左の如く云はる事は其王等にも同く當るを得べし。

戰爭は賭博の如し臣等さへ賢からば其王等は勝負を試ざるべしと

然ど國と國との爭論は如何にして之を裁定すべきや。哲學も歷史も聖書も皆いふ爭論を定むる者は公平にして利害に迷はざる仲裁みらざるべからず。人誰も自己の事件を裁定するを得ず。戰爭は平和を來らせたることなし又公平なる決定に至りたること稀なり。我等が戰爭を終結す

るは平和條約を以て之をなすと雖も之は議論と相談と協商によりて成る者あり。此の如き順序を以て戰爭に至る前に談判することは何故に出來まじきや。然ど國際談判の終局は戰爭に非ざれば決することなしとは既に久しく世人の信ずるところたり。裁定を教會の首長に請ふことは久しき間行はれざりしが今や其時勢一變して彼は其權威を失ひたり。此問題に付て世人の心に一道の光を與へよ一層公義人情に適ふたる輿論を創作せよさらば戰爭も亦遂には止に至らん。

然れど正理公道に從ふことは凡の人のおし得ざることなるが故に力を以て制せざれば其目的を成しがたからんと言ふものあり。戰爭は斯る強制的の方法なりや。合法的仲裁を立つることは何故に出來まじきや。萬國會議を開き高等裁判を設け一切の國際爭論を終結せしむるが如きことは何故に出來まじきや。我思ふに此の事をあすに困難ありとすることは道理に於ても實際に於てもあるべからず然ど我今は此点を論せざるなり。

以上の議論を略叙すれば左の如くなるべし。

一、人を殺すものを死刑に處するの權利は戰爭を正當とせざること。此場合には罪ある人

のみ死すべき者あればなり。

二、戰爭の權利を猶太人に與られたれど是は他の國に與られたることあし。猶太人は萬民を罰するところの神の刑吏たり是を以て萬國の民は舊約時代の此律法より戰爭の權利を得たりと思ふは非なり。

三、預言の示すところによればキリストの治世に於ては戰爭は禁せらるべきものにより主は平和の王あればなり。

四、福音は地に平和を生じ人に恩寵を來らす者あり。

五、キリスト教の精神は戰爭は人の肉慾より來ると云へるを見ても斷然戰爭を禁ずるにあることを知るべし。

六、キリストは愛國者英雄征服者と稱ふる者を幸ありと云たまはずして平和を求むる者は幸ありと云ひたまへり。

七、戰爭の愚あることは左の如く示すを得べし。

(一)、戰爭は正理公義の判決を與へざること。

(二)、爭を結ぶに滿足なる終局を得るは戰爭によらざること。

(三)、平和は常に協商の結果なること。

八、戰爭の惡しきことは左の如く示すを得べし

(一)、戰陣に列る者は相互に一身上の原因一もなきこと

(二)、彼等は戰爭の正あるや不正あるやを悟ること鮮きを以て良心より戰ふに非ず。

(三)、凡の戰爭に於て無罪なる者を罪ある者の如く罰すること。

(四)、戰爭は兵士をして若し一身の爲にするあらば國家が彼を死刑に處すべきことを國家の爲に行はしむること。

(五)、戰爭は德義上肉体上凡ての害惡の先導者として社會を毒する者ありブルアム公曰く

平和なる哉平和なる哉。我は戰爭を惡んでキリストの精神に逆る者とあす。人間の咀の中最大なる者は戰爭ありと我は思ふ。此は亂暴流血掠奪詐僞其他人の品性を傷ふところの一切の咀を包含す。人の天性を一變せしめ其名を賤しからしむと

ジョセフ、ボナパルテ曰く

戰爭は野蠻主義の組織を備たる者に過ず是野蠻時代の遺物ありと

フランクリン曰く

善き戰爭惡き平和と云ふもの未だ曾てあ

らざりしと

然ばキリスト降生後三百年凡てのキリスト信者は武器を帶るを拒みたるも驚くに足らず。ジャステン、タテアン、アレキサンデリアのクレメンス、テルトリアン、オリゲン等の名士も此くは論じたりき。

キリスト教と人道の二点より離れて單に經濟上の点よりも我は戰爭に反對せんと欲す。戰爭に費されたる金銀を悉く我に與へよ。地球上の有ゆる耕地は皆開拓せらるべし。沼を水吐かしめ。沙漠を平らげ。山嶽を耕植し。全世界悉く田畑とあり。牧塲とあり。水村山落市町都府綠滴り。美觀を極め。平坦砥の如き道路七通八達し。園林の果實累々として山をなすところに。運河四方に通じ。人目を喜ばしむる百花爛熳の風景さへ添るを得べきは必然あり。其外世界の人を悉く敎育するはどの大小の學校を設け。會堂書籍館其他公共の建築思のまゝに設けられ。万億の人をして娛樂を極めしむるを得べし。

汝等の劍を鋤に打かへ。鎗を鎌とあし軍艦を傳道の荷舟とあせ。軍器軍具は悉く聖書敎科書となし。文學科學技藝の敎師を雇ふ給料となせ。斯くて人間は沙漠や荒地を喜ばしめ。荒野をし

て樂ましめ薔薇の如く花さかしめ。我等の山をしてカルメルの如くシャロンの如くあらしめ。我等の谷をして神の園の如くあらしむるに何の欠くるところあるべきや。

斯く論じ來りて自ら省るに耻かしくも又訝かしきは我は前もて我説を述おかざりしこと是なり。我曾思へらく合衆國には戰爭を始むること重ねてあるまじと。然るに近年起りし戰爭は餘りに突然おりければわれ敢て口を開かずして當分差扣ふべし。我斯く口を開かざりしは殘念の事なり。若し開かば荒野に屍を暴せし血氣の青年を救ふことを得たりしならんに

彼等の手足は濱の沙に暴されて貪る犬や饑し鷲にさりさかれたり

我等は悉く此事に付て何事をか爲し能はざるものなし。斯て各其力の量に應じて善事をおすは各自の義務にあらずや。我等は天下の輿論を喚起さゞるべからず。我等は平和の精神を皷吹して機會さへあらば戰爭に反對せざるべからず。雄辯なるグリムケは左の如く論じたり。

戰爭に對して大に反爭せざるべからざる所以は數多の人命を亡ぼすこと巨額の財産を毀損することよりも。寧ろ國民の嫉妬心を起し造主にあらざれば持こと能はざる特權を恣に專斷して

無罪の人を多く殺し罪ある少數の人の爭に卷き込むことこれあり。是は德義心を腐敗せしめ。人情を荒くし。暴惡なる肉慾をして盛ならしめキリスト敎の著しき仁德即ち其世界的あると敵を愛する心を毀傷ひ。キリスト信者の美德ある謙遜をして只笑ふべきものとならしめ。德義上の務を怠らしめ。仁義、道德、社會改良の精神を沒却し。殺人强盜は國家の便宜に供する爲に必要ありと云ふ主義を傳播するものなり嗚呼恐ろしさものあらずやと。

凡て神を畏れ人を愛する者は宜く此事に手を下すべし。左の如く歌ふの時は遠からずして來らん

千軍万馬の爭鬪を悲しむ時は早からん。勇士は喇叭を柱にかけて早戰爭を學ぶなり

The Great Character Former.

By. Rev. C. H. D. Fisher, Tokyo.

(Mr. Fisher is one of the longest residence missionaries of the Baptist church in Japan. His paper is of special interest as it very scripturally touches upon a much abused subject,—sanctification. We are glad to publish the paper; and could only wish that it might have been entirely stripped of any denominational indications.— Ed. T. S. V.)

Heretofore we have had excellent papers in regard to the work of the Holy Spirit and it is only because the thought of His especial work as the Former of Character has pressed itself upon me that I have ventured to present to you the thoughts of this paper.*

We have always thought of it as an especial privilege of the disciples that they could be with Jesus, could see His life and hear His gracious words, and yet He told them plainly that the blessing would be still greater if He were to go away and the Spirit were to come to them.

We, today also, are living under the dispensation of the Spirit and have only to rise to the enjoyment of our opportunities to be thereby transformed in life and character. Character building every day by the Spirit and for the habitation of the Spirit is one of the most beautiful of Bible figures. The result of the Spirit's work is many times so treated, such unwarranted things are said in regard to it, and such extravagant claims are made as to what is attained that thoughtful people, both believers and others, are often so repelled by the vagaries that they neglect to study the subject as they ought aud have failed to realize in themselves the great possibilities that are plainly taught in God's word. Not caring for the chaff they have forgotten that there is here for them wheat, the very wheat of the bread of life.

We long to be better Christians, to have nobler characters, but have given it may be little thought

* Read before the Baptist Conference.

to Him whose especial work is the formation of character. One reason is, perhaps, the manner of the Spirit's work.

He speaks of Christ, of the Father, of sin, of righteousness, of the judgment to come, but so seldom does He speak of Himself, so little does He draw attention to His own personality that men sometimes think of Him as an influence and forget that the Holy Spirit is Himself our great possession, that He lives in us.

In His formation of character He begins with the unbeliever. A thousand times we had heard of God's law, but it was only when the Spirit came with convicting power that we really learned what sin was, what righteousness was, and the awful certainties of the judgment.

How many times we had heard the wonderful story of God's love, but it was to us a tale of little worth until all at once, perhaps, the Spirit revealed to us its boundless meaning and its vital relation to ourselves. A hundred times, almost without a care, we had read the story of the crucifixion, but when the Spirit took the things of Christ and showed them unto us how changed it all was, and soon how changed we were. Convicted by the Spirit's power we cried out. "What shall I do" and then as the Spirit showed us Christ's loveliness and infinite mercy the heart melted and love to Christ began. From being the children of Satan, we had become the children of God.

Born again, born of the Spirit, are expressions fraught with deepest meaning-meaning so deep that only eternity can reveal it to us. We begin to realize it here. Once we were blind, now we see; once we were dead, now alive through Jesus Christ for ever more. Not yet what we would be, but convinced that He who has begun a good work in us will carry it forward to completion. Christ is already our completeness and He has given to us the Spirit of adoption whereby we can say Abba, Father.

Sometimes when Christians realize how imperfect are their lives they grow sad and anxious lest the Holy Spirit is not in them at all. Christ is gone and they fear, as is sometimes taught, that the Spirit, too, has departed from them, that they are orphans. But God's word gives no countenance to such a thought. If children of God, they are *not* orphans. God says to all Christians, "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?" When Solomon was about to dedicate the temple he was struck with wonder, and spreading forth his hands to heaven said, "And will God in very deed dwell with men on the earth!" But before us we have a thought more wonderful even than that, viz., that God not only dwells among men, but that He dwells *within* men, within us who are His children. Can we take in the thought, a thought the most wonderful perhaps of all revelation? God dwelling in us! Not simply the power of God, wonderful as that would be, but God; not simply the wisdom of God, but God; not simply the love of God, but the Spirit of God, God Himself living, dwelling within us. Sinful man transformed to be the dwelling place of the Almighty, the Holy One.

How the thought humbles us, and yet how it inspires and thrills and lifts us up! Ashamed of what we are in ourselves, and yet the abode, the temple of the living God! "Them that honor me I will honor"; God says, and how unspeakably He does honor those who love Him! Surely it is only when we are forgetful that we can do ought to dishonor Him. How unworthy, how ungrateful, how sinful is sin, and especially sin in a Christian! What are our little desires, our contemptible selfishnesses, our unholy ambitions, our willingness to gratify self by engaging in some thought or work or pleasure that is at least questionable, that may bring dishonor upon our Lord?

"Know ye not that ye are the temple of God?"

And why does He tell us so? Is not that very telling an important means the Spirit employs to arouse in us a conception of what we ought to be, to build up in us a noble Christian character, to make us true and pure and Godlike? Christ in yonder temple overturned the tables of the money changers and drove out that which defiled. So is not the Holy Spirit to-day driving out from many a human temple that which makes it unclean and unworthy of His presence? In place of such things He gives new thoughts, new conceptions, new and holy desires, and inspiring to a life of energy and devotion He grandually comes more and more to dominate the life and control the whole nature.

The man Christ Jesus is the example the Spirit is constantly setting before us. The glorious truths of Christ's life and character and teachings stand forth before the world, but how little the world knows or cares for them; how dull, many times, is even the Christian's conception of them; but when the Spirit shows them to us they glow with life and become a mighty power within us, and by them we are changed so that with Paul we can truly say "I do not live, but Christ liveth in me."

While Christians are accepting and appropriating these teachings there is in them constant progress and growth in character. Some anxious ones say, "Must I be forever halting in my Christian life, must I have constantly varying experiences, sometimes on the mount of transfiguration and again in the depths of despair?"

Far from this, I believe, is the ideal life that Christ has for us. Neither do I think it is necessary for every Christian to have what some call the second conversion. The work of accepting the Spirit's teaching is one that might and ought to have gone forward without interruption from the time when we became Christians, when the Holy Spirit took up His abode in our hearts. But if at that time our self-surrender was unconsciously incomplete, if we

have been unmindful of the Spirit's presence and have done what was wrong, then we have become cold and wretched and miserable. Yet the Spirit had not left us, and making use of some good book or sermon, or perhaps of some Christian's word He has shown us our true condition; we have seen our need, we have repented, and have anew consecrated ourselves to God. Then has come to our hearts a new experience and a hearty joy in the Spirit's presence and help. This is what some call a new conversion, the Higher Life, the Rest of Faith, &c., but a warm Christian experience is only what it was our privilege to have had day by day from the beginning of our Christian life. Nay more, our experiences would without a doubt have been fuller and richer far if continuously from the beginning we had realized our wonderful privileges in Christ and our position as temples of the Holy Ghost.

If now we look to see the results of the Spirit's work, what are they? We find that they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. What a galaxy of virtues, and all helping to make a man more like Christ! For us the practical question is are they ours, are they day by day the very essence of our lives? The one truly under the influence of the Spirit has no inclination to boast as to his own attainments, and never unnecessarily does he speak disparagingly of the faith of others as compared with his own. He is considerate of the feelings of others, and if he has especial power from on high we know it from his life, rather than from his lips; from the influence he exerts, rather than from his claims. The one who has the most of the Spirit of God looks at things the most as God looks at them and has therefore the most humility; the shining of his face as he looks up to heaven while the persecutors are stoning him, his love for God and men, his joy in Christ, his boldness when God bids him speak, his earnest desire to be in every respect like his Master, his *whole life*

speaks of the indwelling Spirit of God, and makes others long to be like him and like Christ, the pattern of his life. His prayers are disires which the Spirit has put into his heart and which the Spirit prays through him and such petitions have a wonderful power with God. His life, the reflection of Christ's life, has a marvelous power with men. God's thoughts have in a marked degree become his thoughts. The law of the Lord is his delight and and whatsoever he doeth shall prosper. That such a character may be formed in every Christian is God's earnest desire. "Ye are builded together for an habitation of God through the Spirit." "Be not conformed to this world but be ye transformed by the renewing of your mind." Who of us, dear friends, does not long to-day that our lives may be so made over and our character so formed by the living, moving, and indwelling Spirit of God? We are thankful for the gift of the Spirit, that the Spirit is already ours, but is there not yet a richness of experience of His presence that we most earnestly desire?

We look then at God's word to see what in regard to the Spirit we may expect, what we may look for and what we may with confidence ask that God will give us. We find that we may pray that the Holy Spirit may lead us, that He may speak in us, that He may guide us into all truth, (how we long for that guidance!) that He may quicken us, may quicken within us new life. We see the wonderful power with which the spirit worked through Peter, through Stephen, through Paul as well as through many whom we have personally known, and we are thankful that we, too, may seek enduement with power from on high. We find that He is to be given abundantly to those who seek Him, that He may be poured out upon us, so that we may live in the very atmosphere of His presence. No indefinite mysterious influence, He is a person who dwells in us, walks with us and works with us.

We find that we may be filled with the Spirit, and that to do so is our duty as well as our exalted privilege. Surely with such assurances the most trembling need not hesitate to seek the Spirit's power and companionship.

Among the things to be expected you may have noticed that I have not mentioned the baptism of the Holy Spirit. On the great day of Pentecost was inaugurated the dispensation of the Holy Spirit. The Spirit came to assume control and from that time onward until Christ's return the Church was to find in Him its light and life and power. Besides, the disciples there present by the baptism of the Spirit received miraculous powers, to speak with tongues, to assist them in their work. Because on that day the Spirit was abundantly poured forth some have confounded the thought of the Spirit's abundant giving with that of the Spirit's baptism, and so have been led to pray for the latter when the former only was meant. If we look carefully at this matter we shall see that there is much difference in the use and meaning of these expressions and that to confuse them and so look to-day for the baptism of the Spirit is to lead ourselves and others into serious error. For example, a little time ago a young man who was attending one of our churches said, "I have been thinking I ought to be baptized but now I have been baptized with the Holy Spirit and so I do not need any other baptism." The same idea has taken possession of a whole denomination of Christians and led them to neglect obedience to one of the Saviour's plain commands. A Quaker brother said, "As between the Baptists and others the Baptists are without a question right, but I have been baptized with the Spirit, and as there is only one baptism I do not think any water baptism at all necessary."

There is indeed only "one Lord, one faith, one baptism," and those of us who know how the Lord would have his disciples publicly profess their faith

in Himself know well what that baptism is, but it is impossible for those who now look and pray for the baptism of the Spirit to give a consistent and satisfactory reply to such brethren and such errors as those of which I have spoken. There are others who go farther and say we might today not only receive the baptism of the Spirit, but if we had a proper degree of faith we might also receive the miraculous powers which that baptism imparted, and not receiving miraculous powers thay blame themselves and are miserable because they do not obtain their requests. This is one of those mistaken prayers that by leading to disappointment undermines faith and does great injury. If we look even hastily at the Bible's teaching in regard to the baptism of the Spirit we find that it gives no ground for such errors.

When John was describing the wonderful power of the Christ who was to come after him contrasting Christ with himself he says, "He shall baptize you with the Holy Ghost," &c. The words of John are given once in each of the four Gospels, and in the whole Bible there are but three other verses in which the baptism of the Spirit is mentioned,—one in the first of Acts where Christ says, "Ye shall be baptized with the Holy Ghost not many days hence," and this promise was without a doubt fulfilled soon after in the wonderful scene of the day of Pentecost when the Spirit came with its wonderful flame of fire, imparting miraculous gifts to the disciples. In another passage in Acts the Apostle, seeing the same signs, is reminded of the previous passage and notes the extension to the Gentiles of a like marvelous experience. The only other passage in the Bible in which the baptism of the Spirit is mentioned is in Corinthians where the Apostle is speaking of the use of gifts, the speaking with tongue, &c. which Jews and Gentiles alike had received from the one Spirit. As one has well said, "the baptism of the Spirit seems in the minds of the disciples to have

been inseparably connected with the bestowment of miraculous powers," and no instance is given of it apart from this bestowal.

The gift of the Spirit, the outpouring of the Spirit are often spoken of in the Bible; the receiving of the Spirit, the being filled with the Spirit are urged as duties, but the baptism of the Spirit is never so, and in no other passage is it even mentioned. It seems to have been exceptional and for a special purpose. John's baptism, the baptism of repentance had its important use but we do not look for it to-day. The baptism of the Spirit, the marvelous scene of the day of Pentecost or later giving of miraculous powers to the disciples stands forth forever as a wonderful manifestation of God and of the truth of the Savior's words, but we find in God's Word no evidence that it is to be again expected or that we ought to pray for it. I have spoken of this more at length than I intended, but it is worthy of careful thought and this I earnestly ask for it.

A mere matter of term, some may think it, but when errors such as those of which I have spoken arise from the wrong use of a term we cannot be too careful in avoiding that use and in knowing just what God would have us ask. The thought that the Spirit's baptism had its especial purpose and was exceptional is not the slightest disparagement to the Holy Spirit or His work. Only once did our Lord appear to His disciples on the transfiguration mount, but that scene as well as the wonderful scene and results of the Spirit's baptism was the inspiration of their whole life's work and of the progress of the Church ever since.

But greater far than that epoch is the work which the Spirit is doing to-day as the Administrator of the Church, controlling it, purifying, inspiring, filling, lifting it up, until the Church like its Master shall shine forth in the brightness of the Father's glory.

We have abundant reason to rest assured that

there will be a quick response to our every wish to realize the Spirit's presence, to our every desire that He may teach, guide and fill us. So much has He in store for us that we long to be able to ask exactly as He would have us.

How now may we know when we are filled with the Spirit? Some take ecstasy as an evidence that they are filled by the Spirit. Measuring his piety by his feelings, one good brother said, "I feel sometimes as if I were purified and at others as if I were petrified." Feelings are too variable to be an index of our spiritual condition, to be a proof of our being filled by the Spirit. The whole question rests on the exceedingly practical one of what effect the Spirit is having upon our hearts and lives, what evidences there are of the Spiri's presence. If our prayers have no power with God, if our lives have no power with men, we may well examine ourselves and ask what there is in our hearts that is occupying the place that belongs properly to the Spirit. If there is in our hearts that which is antagonistic to the Spirit then He surely does not fill them. Love, joy in Christ and so forth, which He produces, may exist in the heart with Him, but nothing else can and He be said to fill it. A prayer then to be "filled with the Spirit," when intelligently made, is a prayer not only that He may dwell richly in us, but includes also the wish that He may complete the work of driving out from within us all that is incompatible with His own presence there, of cleansing, purifying and lifting up until the Spirit's life shall be our life. When that comes to pass and only then can we be said to be filled with the Spirit.

Some in whom we do not see sufficient evidence of these things are displeased if we venture to doubt their claims of perfection, of entire holiness, their claims of being filled with the Spirit. Their grand possibilities in Christ we freely and most gladly admit, but the question is whether they are so much in advance of Paul and have already attained;

whether their words and lives show that they are completely under the Spirit's control. It is true the "blood of Jesus Christ His Son cleanseth us from all sin," and does so every day that we ask Him. It was not to unbelievers, but to His loving disciples that Jesus taught the prayer "forgive us our sins," and so we do well every day not to neglect this prayer, to remember that He keeps us from sin only so far as our hearts are yielded to His control. For anyone who has the least sin in his heart to say that he is perfect, that he is filled with the Spirit is foolishness, which can only be excused on the ground that he does not know himself; and for any one, while desiring to retain the smallest sin in his heart, to pray to be filled with the Spirit is worse than foolishness, it is presumption, for God "looketh on the heart."

On the other hand if there be an earnest desire to drop every sin, to be emptied of the old self, to surrender ourselves and our wills entirely to God's will, to let the Master of the temple have control of His own, we may come with boldness to the throne of grace, we may ask to be filled with the Spirit, and with greatest confidence may know that our prayer will be granted, that it is granted as we ask it: that God, taking possession of His own will through us abundantly glorify Himself.

What ambition can be nobler, what consummation more glorious? To be filled with the Spirit, to be filled with all the fullness of God! To the sinner the thought is foolishness, but to the humblest Christian it may become a most glorious reality. Christ in you the hope of glory, faith that is constant and triumphant, joy unspeakable, and usefulness without measure!

The Bible thought of the Spirit given to men living as Christians, the source of their spiritual life and power, the great Former of Character who fits men for the presence of God, of His holy angels and of His redeemed is a thought that may well thrill

with hope and joy every follower of Christ.

Shall this wonderful experience be ours? God grant that it may, and that our friends around us may see it, and may themselves be changed and lifted up by the Holy Spirit's power.

Romaji Alphabet.

aア	kaカ	saサ	taタ	naナ	haハ	maマ	yaヤ	raラ	waワ
iイ	kiキ	shiシ	chiチ	niニ	hiヒ	miミ	iイ	riリ	iヰ
uウ	kuク	suス	tsuツ	nuヌ	fuフ	muム	yuユ	ruル	uウ
eエ	keケ	seセ	teテ	neネ	heヘ	meメ	yeエ	reレ	eヱ
oオ	koコ	soソ	toト	noノ	hoホ	moモ	yoヨ	roロ	(w)oヲ

gaガ	zaザ	daダ	baバ	paパ
giギ	ziジ	jiヂ	biビ	piピ
guグ	zuズ	zuヅ	buブ	puプ
geゲ	zeゼ	deデ	beベ	peペ
goゴ	zoゾ	doド	boボ	poポ

Inductive Bible Lessons.

σούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ.

あんぢ かみに よろこばるゝ ものと あらんことを つとめ.

The English text of the following lessons is taken from the Revised Version of the Old Testament; and the Japanese text is that of the Committee's translation.

The editor of these Lessons aims to make them suitable for use in Japanese English Bible classes. No denominational doctrine is advocated through these lessons; but by means of the very best Bible helps, the exact meaning of the text is sought, and endeavored to be presented in convenient form.

LESSON XXVI.

Elijah The Prophet.

I. The Text.

I. Kings XVII: 1—16.

(1) And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Is-

rael, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. (2) And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. (4) And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. (5) So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. (6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. (7) And it came to pass after a while, that the brook dried up, because there was no rain in the land.

(8) And the word of the Lord came unto him, saying, (9) Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. (10) So he arose and went to Zeraphath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. (11) And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. (12) And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. (13) And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. (14) For thus saith the Lord, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. (15) And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. (16) The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

(1) Gireade ni todomareru Teshibe hito Eriya, Ahabu ni iu waga tsukauru Isuraeru no Kami Ehoba wa iku waga kotoba naki toki wa, suu nen ame tsuyu arazaru beshi to. (2) Ehoba no kotoba kare ni nozomite iwaku; (3)

Nanji koko yori yukite higashi ni omomuki Yorudan no mae ni aru Kerite gawa ni mi wo kakuse. (4) Nanji sono kawa no mizu wo nomu beshi; ware karasu ni meijite, kashiko nite nanji wo yashinawashimu to. (5) Kare yukite Ehoba no kotoba no gotoku naseri, sunahachi yukite Yorudan no mae ni aru Kerite gawa ni sumeri. (6) Kare no tokoro ni karasu, ashita ni pan to niku, mata yuube ni pan to niku wo hakoberi, kare wa kawa ni nomeri. (7) Shikaru ni kuni ni ame nakarikereba suu jitsu no nochi sono kawa karenu. (8) Ehoba no kotoba kare ni nozomite iwaku; (9) Tachite Shidon ni zokusuru Zarepata ni yukite, soko ni sume, miyo! ware kashiko no yamome onna ni meiji nanji wo yashinawashimu to. (10) Kare tachite Zarepata ni yukikeru ga machi no mon ni itareru toki hitori no yamome onna no soko ni takigi wo hirou wo mitari, sunawachi, kore wo yobite iikeru wa kou utsuwa ni sukoshi no mizu wo ware ni mochi-kitarite-ware ni nomase yo! to. (11) Kare kore wo mochi-kitaran tote yukeru toki, Eriya kare wo yobite iikeru wa, kou nanji no te ni ito kuchi no pan wo ware ni tori-kitare to, (12) Kare iikeru wa nanji no Kami Ehoba wa iku ware wa pan nashi, tada oke ni hitotsu kami no kona to, bin ni sukoshi no abura aru nomi mi-yo! ware wa futatsu no takigi wo hirou, ware irite ware to waga ko no tame ni totonoete, kore wo kuraite shinan tosu. (13) Eriya kare ni iu, osoruru nakare, yukite nanji ga ieru gotoku se-yo! Tadashi mazu sore wo mote waga tameni chiisaki pan hitotsu wo tsukurite ware ni mochikitate, sono nochi nanji no tame to nanji no ko no tame ni tsukuru beshi. (14) So wa Ehoba no ame wo chi no omote ni kudashi-tamau hi made wa sono oke no kona wa tsukizu, sono bin no abura wa taezu to, Isuraeru no Kami Ehoba ii-tamaeba-nari to. (15) Kare yukite, Eriya no ieru gotoku nashi, kare to sono ie oyobi, Eriya hisashiku kuraeri. (16) Ehoba no Eriya ni yorite iitamaishi kotoba no gotoku, oke no kona wa tsukizu, bin no abura wa taezariki.

II. Lexical Notes.

1. *sojourners:* Heb. *yashav.* Has the idea of temporary dwellers. Were they Jews or Ismaelites? Jap. *todomareru.*

4. *ravens:* Heb. *orev*, which means jet-black, hence the raven which was black. Jap. *karasu.* Some have conjectured that the *ravens* were Arabian merchants from the deserts.

6. *bread:* Heb. *lehem.* Provisions, food.

III. Biographical Notes.

1. *Tishbite:* *Tisbeh* is the name of a place to the east of the Jordan river, and belonging to Naphtali. It was the home of Elijah.

2. *Ahab:* He was the 7th king of Israel (the northern kingdom). He married Jezebel the daughter of the king of Tyre. Through the influence of his idolatrous wife he raised altars to Baal and Astarte. Being fond of architecture, he built an ivory house. He had his neighbor, Naboth, put to death in order to get possession of his garden. Elijah denounced him and foretold of the total destruction of Ahab's house. In the battle at Ramoth he was killed by a chance shot from an archer "who drew a bow at a venture."

IV. Geographical Notes.

1. *Gilead:* The word means "a hard rocky region". It was east of the Jordan river.

3. *Cherith:* Was a brook emptying into Jordan probably from the west above the Dead Sea. The position of this brook is doubtful.

9. *Zarephath:* In the N. T. it is called Sarepta. The modern town is *Surafend.* It was on the sea coast south of Zidon.

V. General Questions.

1. The boldness of Elijah in meeting a furious, wicked king.

The drouth extended beyond the bounds of Israel.

Connection between the formation of dew and the frequency of rain.

4. The brook Cherith was a haunt for ravens. God used them to feed his servant.

13. The faith of Elijah that God would provide for the widow as well as for him.

Time: B. C. 929.

Place: Israel, brook Cherith and town of Zarephath.

LESSON XXVII.

Elijah on Carmel.

I. The Text.

I. Kings XVIII: 30—40.

(30) And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. (31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. (32) And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. (33) And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. (34) And he said, Do it the second time; and they did it the second time. And he said, Do it the third; and they did it the third time. (35) And the water ran round about the altar; and he filled the trench also with water. (36) And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. (37) Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and *that* thou hast turned their heart back again. (38) Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (39) And when all the people saw it; they fell on their faces: and they said, The Lord, he is God; the Lord, he is God. (40) And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

(30) Toki ni Eriya subete no tami ni mukaite ware ni chikayore to iikereba, tami mina kare ni chikayoreri, kare sunahachi kuzuretaru Ehoba no dan wo tsukuroeri. (31) Eriya Yakobu no kora no wakare no kazu ni shitagaite ju-ni no ishi wo toreri, (Ehoba no kotoba mukashi

Yakobu ni nozomite Isuraeru wo nanji no na to subeshi to ieri). (32) Kare sono ishi nite Ehoba no na wo mote dan wo kizuki, dan no mawari ni tane ni *seya* wo irubeki mizo wo tsukureri. (33) Mata takigi wo narabe, ushi wo kiri-sakite, takigi no ue ni nosete iikeru wa, yotsu no oke ni mizu wo mitete hansai to takigi no ue ni sosoge. (34) Mata iikeru wa, futatabi kore wo nase to, futatabi kore wo naseshi kaba; mata iu mitabi kore wo nase to, mitabi kore wo naseri. (35) Mizu wa dan no mawari ni nagaru, mata mizo ni mo mizu wo mitashi-tari. (36) Dan no sonae mono wo sasaguru toki ni oyobite, yogensha Eriya chikayorite iikeru wa, Aburaham, Isaku, Isuraeru no Kami Ehoba yo! nanji no Isuraeru ni oite Kami naru koto, oyobi waga nanji no shimobe ni shite, nanji no kotoba ni shitagaite korera no subete no koto wo naseru koto wo kon-nichi shirashi-metamae. (37) Ehoba yo! ware ni kotae-tamae, ware ni kotae-tamae, kono tami wo shite, nanji Ehoba wa Kami naru koto, oyobi nanji wa karera no kokoro wo hirugaeshitamau to iu koto wo shirashimetamae to. (38) Toki ni Ehoba no hi kudarite hansai to takigi to ishi to chiri to wo yaki-tsukuseri, mata mizo no mizu wo sui-kara-seri. (39) Tami mina mite, fushite iikeru wa, Ehoba wa Kami nari, Ehoba wa Kami nari. (40) Eriya karera ni iikeru wa Baaru no yogensha wo torae yo! sono hitori wo mo nogare-shimuru nakare to sunahachi kore wo torae-tare-ba, Eriya kore wo Kishiyon gawa ni hiki-kudarite, kashiko ni kore wo koroseri.

II. Lexical Notes.

32. *altar:* Heb. *mizbeah.* Sometimes made of Earth. and sometimes of undressed stone. They were sometimes built for a memorial; but mostly for burning sacrifices. Japanese *dan.*

measures: Heb. *satayim.* Was a measure of grain about Equal to 1½ pecks in English. Not a large trench.

35. *barrels:* Heb. *kadh.* Means rather a *bucket, pail* in which water was carried.

III. Geographical Notes.

40. *Kishon:* A stream in the north of Palestine which drains the plains of Esdraelon and empties into the Mediterranean Sea.

IV. Biographical Notes.

40. *Baal:* Was the supreme male divinity of the Phoenicians and Canaanites. The female divinity was called Ashtoreth. The Jews fell into idolatry and numerous idols and altars were erected to Baal. There were many priests who served in these idolatrous temples.

V. General Questions.

30. Why Elijah had the people come near? To see that he was not practicing deception?

31. Where did the Lord say "Israel shall be thy name"? See Gen. XXXII: 28.

32—35. There could be no deception in this miracle.

37. Turned their heart back to the true God?

36. "That I am thy servant, and that I have done all these things at thy word". It would be a fine thing for Christendom to-day if professed believers would stick as close to the Lord's word.

40. The relation of the prophets of Baal to Israel. They were Israelites who had not simply religiously, but morally underminded the nation. If judged by modern standards of civil law would these idolators have escaped punishment?

Time: B. C. 906.

Place: Mount Carmel.

LESSON XXVIII.

Elijah's Flight And Encouragement.

I. The Text.

I. Kings XIX: 1—16,

(1) And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. (2) Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. (3) And when he saw that, he arose, and went

for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. (4) But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree : and he requested for himself that he might die ; and said, It is enough ; now, O LORD, take away my life ; for I am not better than my fathers. (5) And he lay down and slept under a juniper tree ; and, behold, an angel touched him, and said unto him, Arise and eat. (6) And he looked, and behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. (7) And the angel of the LORD came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. (9) And he came thither unto a cave, and lodged there ; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah ? (10) And he said, I have been very jealous for the LORD, the God of hosts ; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword : and I, even I only, am left ; and they seek my life, to take it away. (11) And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD: but the LORD was not in the wind : and after the wind an earthquake ; but the LORD was not in the earthquake ; (12) and after the earthquake a fire ; but the LORD was not in the fire : and after the fire a still small voice. (13) And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah ? (14) And he said, I have been very jealous for the LORD, the God of hosts ; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away. (15) And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : and when thou comest, thou shalt anoint Hazael to be king over Syria : (16) and Jehu the son of Nimshi shalt thou anoint to be king over Israel : and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

(1) Ahabu, Izeberu ni Eriya no subete nashitaru koto oyobi sono ika ni subete no yogensha wo katana nite koroshitaru ka wo tsugeshi kaba. (2) Izeberu tsukai wo Eriya ni tsukawashite iikeru wa, kamitachi kaku nashi, mata kasanete kaku nashi-tamae ware kanarazu akuru hi no ima goro nanji no inochi wo kano hito-bito no hitori no inochi no gotoku sen to. (3) Kare osorete tachi sono inochi no tame ni nige yukite Yuda ni zokusuru Beerushiba ni itari, waka-mono wo soko ni nokoshite. (4) Mizukara ichi nichi ji hodo arano ni iri yukite enishida no moto ni zashi, sono mi no shinan koto wo motomete iu, Ehoba yo tareri, ima waga inochi wo tori-tamae, ware wa waga senzo yori mo yoki ni wa arazaru nari to. (5) Kare Enishida no moto ni fushite nemurishi ga, ten no tsukai kare ni sawari, okite kurae to iikereba. (6) Kare mishi ni sono atama no soba ni sumi ni yaki-taru pan to ichi bin no mizu ariki, sunahachi kurai nomite, mata fushitari. (7) Ehoba no tsukai mata futatabi kitarite kare ni sawarite iikeru wa, okite kurae, so wa michi nagaku shite, nanji taubekarazareba nari to. (8) Kare okite kurae, katsu nomi, sono shoku no chtkara ni yorite shi-ju nichi shi-ju ya yukite, Kami no yama Horebu ni itaru. (9) Kashikonite kare hora-ana ni irite, soko ni yadorishi ga, Shu no kotoba kare ni nozomite, kare ni iikeruwa, Eriya yo! nanji koko nite nani wo nasu ya? (10) Kare iu ware wa bangun no Kami Ehoba no tame ni hanahada nesshin nari, so wa Isuraeru no hito-bito nanji no keiyaku wo sute, nanji no dan wo kobochi, katana wo mote nanji no yogensha wo koroshi tareba nari, tada ware hitori nogoreru ni, karera waga inochi wo toran koto wo motomu to. (11) Ehoba iitamai keru wa, idete Ehoba no mae ni yama no ue ni tate to, koko ni Ehoba sugi-yuki tamou ni Ehoba no mae ni atarite oi naru tsuyaki kaze yama wo saki iwa wo kudakishi ga; kaze no uchi ni wa Ehoba imasazariki; kaze no nochi ni jishin arishi ga, jishin no uchi ni wa Ehoba imasazariki. (12) Mata jishin no nochi ni hi arishi ga; hi no uchi ni wa Ehoba imasazariki. Hi no nochi ni shizukana-ru hosoki koe ariki (13) Eriya kikite, kao wo uwagi ni tsutsumi idete, hora-ana no kuchi ni tachi keru ni, koe arite, kare ni nozomi Eriya yo! nanji koko nitenani wo nasu ya? to iu. (14) Kare iu ware wa bangun no Kami Ehoba no tame ni hanahada nesshin nari; so wa Isuraeru no hitobito, nanji no keiyaku wo sute, nanji no dan wo kobochi, katana wo mote nanji no yogensha wo koroshi tareba nari: tada ware hitori nokoreru ni, karera waga

inochi wo toran koto wo motomu to. (15) Ehoba kare ni ii tamaikeru wa yukite, nanji no michi ni kaeri, Damasuko no arano ni itari yukite Hazaeru ni abura wo sosogite, Suriya no o to nase. (16) Mata nanji Nimshi no ko Ehiu ni abura wo sosogite Isuraeru no o to nasu beshi. Mata Aberumehora no Shiyapate no ko Erishiya ni abura wo sosogi, nanji ni kawarite Yogensha to narashimubeshi.

II. Lexical Notes.

5. *Juniper:* This was the Renten which abounds in that region, whose spreading branches afford a refreshing shade.

III. Biographical Notes.

1. *Jezebel:* The wife of Ahab king of Israel. She was the daughter of Ethbaal king of the Sidonians. She ruled her hushand; introduced idol worship in Israel; supported no less than 450 priests of idolatry; instigated the murder of Naboth; survived Ahab 14 years; was pitched from a window and killed; and the dogs licked her blood.

15. *Hazael:* Seems to have been in high position at the court of Damascus; became king of Damascus; waged war against Israel; reigned abont B. C. 840.

16. *Jehu:* Son of Jehoshaphat; founder of the 5th dynasty of the kingdom of Israel. In youth was a guard of Ahab. Succeed Ahab, and exterminated his house. He did not destroy the calf worship instituted by Jeroboam. His name is mentioned in the Assyrian monuments.

Nimshi: Was really the grandfather of Jehu.

Elisha: Was the son of Shaphat. He became a disciple of Elijah and succeeded him as prophet.

IV. Geographical Notes.

3. *Beer-sheba:* The name of one of the old places in Palestine, situated in the south in the border of the desert. There are now two wells there.

8. *Horeb:* The principal mountian in the mountains of Sinai south of Palestine.

15. *Damascus:* The capital of Syria.

Syria: The country which lay to the north-east of Palestine.

16. *Ahel-meholah:* "Meadow of the dance," in the valley of the Jordan river.

V. General Questions.

3. Did not Elijah's courage fail him, that he fled away after he had had such strong assurances that God was with him?

10. Insight into the extreme degredation of the times.

12. Not by might, but by the Spirit of God. The "sound of gentle stillness" was the Lord's voice.

14. The Lord's altars are thrown down considerable to day, and his covenant forsaken.

15, 16. The way of the fall of Ahab is here being prepared.

Time: B. C. 906.

Place: Desert of Sinai and Syria towards Damascus.

Reviews

"Prove all things; hold fast that which is good."

Religion or Science—Which is Bankrupt?

The distinguished French critic some years ago announced the bankruptcy science. Emile Zola's new book, "Paris," announces the bankruptcy of religion. He says: "Christianity is condemned. What it is necessary to seek is not charity, but justice. But it is science which will make justice. It is science which will inaugurate justice and establish its reign among men. Everything for science"

In the French department of a recent *Cosmopolis* Emile Faguet reviews Zola's proclamations; and among other things he says: "To suppose that Christianity has become bankrupt, it is necessary to admit, by parity of reasoning, that science has

likewise become bankrupt. It is not since yesterday that science has existed. * * * * If, then, science has existed from all eternity, from all human eternity, if I may so express myself, one may, in order to know what she *will* do, ask what she *has* done. Has she ever made justice reign among men? Never in her life! She has been a human force, and she has created forces—forces useful and forces injurious, the plow and the arrow, the carriage and the ox, the telegraph and the rifle. This is what she has done; this is what she will continue to do. She will increase welfare as well as the means of disturbing it; she will call more human beings to life and she will invent more methods of destroying them. * * * * Science, from a moral point of view, is neutral; that is, she is *nil*."

Israel and Judah: In reviewing our exchanges for the month of June we have been especially attracted by the contents of the *Biblical World*, Chicago. That idea of devoting a whole issue of the magazine to some particular subject is well carried out in the number before us. All the leading contributed articles discuss phases of Israel and Judah from Josiah to Ezra,—as "Contemporaneous History," "Historical Movements," "The Social Life of the Hebrews," "The Beligion of Judah," "The Literary productions of Israel" (two papers). While one may not be disposed to accept all the conclusions of the authors, yet he cannot be but benefitted by studying these careful articlesin a carefull and excellent magazine.

The Earnest Contention Club.

"He is not crowned, except he contend lawfully."

The Kobe Chronicle and Thomas Paine: It is quite apparent that this suave journal has a strong point for a very undignified grade of infidelity. He informs me in his Aug. 6 issue that some years ago I made "a most virulent attack up on Thomas Paine the Deist;" that I "was called to account" for it; that I "asked the correspondent who exposed the falsehoods retailed to lend him [me] some books in order that he [I] might read the other side—a significant proof of how little gentlemen of his [my] calibre consider it necessary to ascertain the facts before uttering libels on men opposed to them in religious matters;" with some more delightful reminiscences of by-done days. I do recall to mind an ancient discussion with the Chronicle editor on Thomas Paine; and doubting the correctness and relevancy of some of his quotations I asked to see his books, which with that fairness so characteristic of infidels of his calibre he most politely refused to lend. As to his *expose* of retailed falsehoods about his patron saint, it would be well for him to refresh his memory. Since that discussion a new life of Paine has appeared which, in the main, does not affect the general estimate put upon his personal character, which is summed up in the language of Samuel M. Jackson in the Schaff-Harzog Encyclopedia of Religious Knowledge as follows:

"Comparison of the contemporary biographies, both of friends and foes, seems to show these facts: Paine was through life a harsh, unfeeling, vain, and disagreeable man. He was wanting in a sense of honor, and therefore could not be trusted. But it was not until after his return from France, when he was sixty-five years old, very much broken by his long sufferings and the strain of the great excite-

ment in which he had lived for years, and for the first time in his life above want, that he developed those traits which rendered him in his last days such a miserable object. The charges of matrimonial infidelity and of seduction are probably unfounded; but that he was in his old age penurious, uncleanly, drunken, unscrupulous, may be accepted as true. He did a great service for the United States in her hour of peril. But alas! he has done irreparable injury ever since in turning many away from God and the religion of Jesus Christ"

No one is more willing than I try to be to acknowledge the good any infidel may do. And I am sure Paine would like his portrait drawn "warts and all", like Cromwell. He wrote the first part of his "Age of Reason" against the Bible before be had read and studied that book. There is evidently a certain calibre of infidels (not extinct at the present time) who do by no means seem to have a monopoly on fair and candid discussion. There is another grade with whom its is quite a delight to "dispute."

The *Chronicle's* criticism against the summer vacation now in vogue among missionaries is pretty well taken. For myself, I have my first one to take yet,—after 10 years in Japan.

Chinese Notes.

Rev. Y. K. Yen, of the American Episcopal Mission here in Shanghai, passed away June 20th—1898. This Chinese brother was a very earnest worker, worked in earnest against opium which is such a deadly foe to many a Chinaman, he had a good hold of the English language and was a wise counsellor of the Missionaries. His loss is greatly lamented.

Last Sunday In was grieved to see one of the sheep, and if I am not mistaken a deacon at that at work while his shepherd was off. In this case the shepherd was not off for a 3 month's term at the

seaside or mountains as many are; nevertheless it made me think could not more stay at their work in the summer as well as at other times only moderating some to be able to go through the warm season with little hurts, and in this way teach the native brethren by practice as well as theory that man's salvation is with us a reality and God's work that which ought not to be set at nought without an actual necessity. Please in your next kindly answer "how often paul had a vacation? "also" how many years did he stay in the Mission field before he had an holiday for a year or so at home?

Our summer in Shanghai was late in starting, but near the end of June it came in all at once and now about the 20th. July it continues was in earnest, hardly a day under 90° in the shade and one day 100° or more while the thermometer drops a few degrees at night. Still by eating less meat and more vegetables, fruit and bread, and keeping in the shade as much as possible we can well trust our bodies as well as our souls into the hands of a gracious Heavenly Father and find a joy in doing His holy and and blessed will.

Among the deaths recorded for this week is that of a Mrs. Ann Twigg aged 70 years, has been a resident of Shanghai for many year, an excellent worker among the poor and many years a member of the Shanghai Free Christian Church. Her death will be greatly felt.

Last Saturday, Sunday and a little since has been rather excitable times in Shanghai: The Ningpo Guild tried to institute a big strike and riot as the French Municipal infringed on what they considered their rights touching a deadhouse and grave yards; but strange to say to my judgment they in doing so have alienated some of their friends. They ordered the Ningpo people to close their shops, the cooks and boys to leave work, and the washer-men also to quit washing; their orders were only partially obeyed but enough to show they were practically

lying for they claimed only to have a grudge against the French but the punishment inflicted is on other Foreigners, (for hardly any of us have clean clothes), as well as on their own people who of course did not work, so had no pay and I suppose some will have to whistle a long time before they get employment, while the merchants have sufferd also.

Current News

(*During the past Month*)

The *Teikoku Bungaku* a leading literary magazine, rejoices over the acquittal of the editor and publisher of the *Shincho Gekkan* in the case of the nude in art on the ground that there was no evidence that the nude ficture in their magazine had offended the moral sense of anyone!

..... An article in the *Kokumin-no-Tomo* deplores "The Debasement of Japanese Taste."

..... The mission of the Congregational Church in Japan has been approached by the Doshisha native Trustees with a view of reconciliation. This is a hopeful sign.

..... Of the 14 women's magazines now published in Japan 10 of them are Christian.

.....Rev. H. R. Haweis, of London, thinks Hall Caine's "The Christian" is a dangerous book and a subtle attack on the Christian religion.

.....Captain Philip, of the *Texas* battleship, after the destruction of the Spanish ships, called all his men on deck and said, "I want to make public acknowledgment here that I believe in God, the Father Almighty. I want all you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty". Off went the hats, then a silence, then three mighty cheers for the heroic captain !!!

.....The *Foreign Language Magazine*, another attempt at English etc., has gone down after one year's existence.

.....A Japanese contemporary suggests that the charitable institutions of the land be under the patronage of the Imperial Household.

.....Miss Clara Parrish who has been spending two years in

Japan in temperance work expects to continue on her journey around the world in October, visiting the various nations where Christianity is opening doors for moral and social reform.

.....Mr. Kensit is stirring up the pure mind of the Church of England on Papal idolatry which is about to swamp the "grand old church".

.....The excellent English magazine, *The Far East*, run by Japanese, is no more. Financial embarrassment the cause.

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MR. SNODGRASS' THIRD REPLY.

Gentlemen :—

Those of you who were present this afternoon will remember that our proposition is that Christianity as a social institution is useful, but in its dogmatic sense is but a ghost of superstition and entirely useless. My worthy opponent has not proven that Christianity is a ghost of superstition. He has again referred to Christianity as he has seen it in America, and he has taken that as the type of Christianity and as the representative of dogmatic Christianity. Even granting this, he has not proven that Christianity as seen in the U. S. is a ghost of superstition. And admitting that many perversions have been added to Christianity, yet this by no means proves that Christianity is a ghost of superstition.

Another thing which my worthy opponent has not made plain. He has spoken repeatedly of dogmatic Christianity ; but he has not told us clearly so that we could understand just what he means by dogmatic Christianity, and where we should find it. If I wish to find out what is sometimes called American Christianity I would go with my worthy opponent to America ; and if I wish to find out the so-called Japanese Christianity, I would study the Christianity here in Japan ; or Chinese Christianity then I must go to China. But I would understand that my opponent uses "dogmatic" in the sense of true ; then we must go to the N. T. for that Christianity, I asked him to tell me before what dogmatic Christianity was ; but he has not clearly defined it. However, I must take it for granted that we have settled that part of our question, that dogmatic Christianity is the Christianity taught in the N. T. In other words, that dogmatic Christianity is the Christianity of Christ. I do not deny that there is much which goes as Christianity in the U. S., and yet does not represent true Christianity, any more

than Buddhism in Japan represents the ancient and true Buddhism. If I would learn true Buddhism I must go to the fountain; so if I would learn true Christianity I must go to its fountain, not to religious parties and sects. I am not a member of the Romish, Episcopal, Congregational, or Universalist church. I have nothing to do with any of these sects. I am a representative only of the Christianity which is taught by Christ. And I would not for a moment undertake to defend the religions of any of these sects. I do not think my worthy opponent is acquainted with the Christianity Christ taught. And that this Christianity is a ghost of superstition is the question before us. And it devolves upon him to prove, if he can, that this Christianity is a ghost of superstition. He will do this in his next speech!

There is another statement which my worthy opponent made repeatedly, that Christianity has exercised no influence on civilization. On just now opening this book [taking up a book] which is a history of civilization, I found something which is a complete answer to his repeated assertion that Christianity has exercised no influence on civilization, but civilization has always civilized Christianity. How could that be, that civilization has civilized Christianity? What is civilization? What is not-civilization, but barbarism, savagery and such like? If civilization has civilized Christianity, then Christianity must have been barbarous, savage, etc. Let us see. Barbarism, savagery, treats lightly murder. Christianity does not. Therefore it cannot be uncivilized in that respect. Barbarism practices retaliation of injuries. Christianity does not. It is not therefore uncivilized in that respect also. The uncivilized show little mercy to the needy and poor. Christianity shows much. It cannot be therefore uncivilized in that respect. So we might go on to the end. What, therefore, has civilization done for Christianity? Christianity teaches that God created the heavens and the earth. Can you civilize that?

Christianity teaches that God so loved the world that he sent his only son into the world to save it. Can that be civilized? Christianity teaches that there is one God. Can that, too, be civilized? Christianity teaches also that believers should spread this doctrine among those who do not yet know it. Can that, likewise, he civilized? In what way, therefore, has civilization civilized Christianity? or what has it done for Christianity? Absolutely nothing. "God created the heavens and the earth." I would like to see you civilize that proposition.

Here are men, my ancestors hundreds of years ago. They were savages and tolerated every vice. Christianity comes to them, and immediately a change for the better begins, and continues till they merge from barbarism into civilization. Has Christianity had nothing to do with this? Let us hear what Prof. Guizot says on this subject. This is the history of civilization, — of European civilization. Probably you read the book in your schools. Guizot, instead of asserting my worthy opponent's claim, shows that Christianity, notwithstanding perversions made of it, has been like a seed in the ground which has grown up and produced fruit unto civilization. My worthy opponent has also referred to the influence of Christianity in the Roman empire; and asks, why did not Christianity civilize the Roman Empire? The answer is easy, and is partly given in the quotation I will make. Guizot says:

> But besides the influence which the clergy derived from their spiritual functions, they possessed considerable power over society, from their having become chief magistrates in the city corporations. We have already seen, that, strictly speaking, nothing had descended from the Roman empire, except its municipal system.

My worthy opponent speaks of the splendid civilization of the Roman empire. Guizot continues:

> Now it had fallen out that by the vexations of despotism, and the ruin of the cities, the curiales, or officers of the corporations, had sunk into insignificance and inanity; while the bishops and the great body of the clergy, full of vigor and zeal, were naturally

prepared to guide and watch over them. It is not fair to accuse the clergy of usurpation in this matter, for it fell out according to the common course of events; the clergy alone possessed moral strength and activity, and the clergy everywhere succeeded to power—such is the common law of the universe.

While I am little or not at all in sympathy with the Papacy; and I think I have said before that the greatest corruption that exists to-day in the profession of the Christian religion is in the Papacy, yet that moral force then existed and was found in the clergy is here admitted. Where then is this splendid civilization of Rome? Its corrupted civilization went down, since there was not enough moral foundation in it to save it against the incoming force of the northern tribes of Europe. And it was the spark of Christianity which then existed that saved the powers from total destruction. The clergy alone possessed moral power and activity. After referring to the Theodosian and Justinian codes which placed municipal authority in the hands of the clergy Guizot concludes:

> And it is from this period we should date its powerful cooperation in the advance of modern civilization, and the extensive influence it has had upon its character. Let us briefly run over the advantages which it introduced into it.
>
> And first, it was of immense advantage to European civilization that a moral influence, a moral power— a power resting entirely upon moral convictions, upon moral opinions and sentiments— should have established itself in society, just at this period, when it seemed upon the point of being crushed by the overwhelming physical force which had taken possession of it. Had not the Christian church at this time existed, the whole world must have fallen a prey to mere brute force. The Christian church alone possessed a moral power; it maintained and promulgated the idea of a precept, a law superior to all human authority; it proclaimed that great truth which forms the only foundations of our hope for humanity; namely, that there exists a law above all human law, which, by whatever name it may be called, whether reason, the law of God, or what not, is, in all times and all places, the same law under different names.

What advantages introduced into society by Christianity as above spoken of? And moreover

this influence of Christianity was what saved the world from utter ruin at the time of the descent of the barbarous Huns, Goths, etc. Idolatrous religion was at this very time in its prosperity. Just as my worthy opponent speaks of idols in Buddhist temples, so in every household in Rome there was an idol of some superstitious divinity; like as it was said at Athens, that it was easier to find a god in Athens than a man. And just at this corrupt time, tho the national religions were in their golden age, Christianity came in with the only power capable of saving society. It proclaimed the great truth which is the foundation of our hope for humanity, that there exists a law above human law, the law of an unseen being, the law of God, which you may designate by a different word. I could give further tetimony from Guizot which points to the same conclusion, that the element which Christianity introduced into civilization saved civilization from ruin.

I shall only have tine to refer, before my time expires, to some references made in my opponent's last speech at the conclusion. He says I have failed to answer some statements which he has made. If so, the reason is that be has presented no proof to support his simple statements. When he does that, they will be attended to. What we want is proof that Christianity in its dogmatic sense is a ghost of superstition; and we are not permitted to treat this proposition differently from the way we treat others. We have a proposition susceptible of proof on the testimony of witnesses. My opponent should come up to the mark and give proof, if be can, that Christianity is a ghost of superstition.

My opponent asks if there are any flaws in the Bible. We must remember that the N. T. was written in the Greek language. Eight different men have written this book, at different times, and under different circumstances. The authors of some of the books in the N. T. are named. They wrote in the Greek language. These books were written on parch-

ment rolled up, and copied from time to time, as there were no printing presses as there are to-day. Many mistakes were made in copying the Greek of the N. T., as likewise in copying the Hebrew of the O. T. But the science of Biblical criticisim has removed many of these errors which have been almost entirely of unimportant character. So that we can come in the Bible to the true teaching of God, tho what man has touched is always more or less imperfect. But this is a question which does not properly come up at this time.

My opponent said the strength of Christianity must consist in the numbers of its believers. This cannot be true only in a certain sense. He referred also to my statement that the U. S. is not a Christian nation, and that the majority of the citizens are not Christians. A Christian is one who believes the Bible and does what Christ commands. He is acquainted with a class who believe in a way, but do not practice what they believe. An apostle said that faith without works is dead. People may be under the influence of Christianity, and may be called Christian; but the true Christian is one who believes and does. He also repeats that if dogmatic Christianity is divine, how can it be corrupted. This is logic which ought not to have been said. There is not much difficulty in explaining this. To illustrate. *Sake* is made pure from the distillation of rice. A year or so ago merchants imported American alcohol which they mixed with it, and in this way we say it was corrupted. So it can be with the gospel. Men add to it their own opinions, and in this way the true teachings of Christ become corrupted or perverted; as the author of Christianity himself says to the Jewish doctors, you wake void the commandments of God with your traditions.— (30 mi. Expires).

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Shepherd's Voice

"*The sheep to his voice hearken.*"

Vol. VII, No. 11, November, 1898.

The Hebrew title of the Book of Proverbs is *Mishle*, "by-words". In the Septuagint it is called παροιμιαι, "proverbs" In the Vulgate, *Liber Proverbiorum*. The larger portion of the Proverbs were written by Solomon. The Canonicity of this book has never been doubted, except by some writers among the Jews. The date of the present arrangement is a disputed question; some critics putting it in the seventh, others in the ninth, century B. C.

The Beginning of Knowledge : *The Fear of the Lord is the beginning of knowledge.* I : 7. How is this so ? This presupposes the belief of the existence of God. The fool only denies the existence of God. A literal fool is a person who is void of both wisdom and knowledge.

To fear God does not mean that we are to look upon him as a hard judge waiting to execute a terrible punishment upon us. The word carries with it the thought of honor, reverence, worship, service. It includes the respect which is due the father from the child, the teacher from the pupil. Here is where knowledge begins. It is the loving, yielding confidence of the believer's heart to the loving, tender will of the heavenly Father. Not my will, but thine be done, is the attitude of the heart ever open to that wisdom which comes down from above.

The law of thy mother : *My son, hear the instruction of thy father, and forsake not the law of thy mother.* I : 8. It was not necessary to enjoin especially this latter duty upon the daughter. It is usually to the mother's law that the daughter cleaves. The son is the child especially who forsakes the law of his mother. She cannot follow him as he leaves the home and goes forth to take part in the drama of the outside world. She can only follow him with her prayers and blessings. Duty confines her to the presincts of the home. But the mother has a law for the son; and happy is that son who forsakes it not. It is a safe law; because inspired by the tenderest solicitations for the welfare of her child. It is seldom that a mother ever makes a mistake in giving advice to her son. A son will never suffer much by the strictest observance of his mother's law. The sweetest memories of childhood are those which take one back to the arms and company of a loving mother. But are not these sweet memories vanishing from the lives of the children of the 19th century? Mothers are leaving their homes and children to the care of hirelings and with a mistaken zeal that they must first legislate evil out of the world before public sentiment is reformed are rushing into public life.

Hear the instruction of the father, and forsake not the mother's law. "They" (instruction and law, says Solomon), "shall be a chaplet of grace unto thy head, and chains about thy neck." The great need of Japan is a home and mother and her law. Then will the sons fear God and enter the way of wisdom.

Return of the missonaries : Probably by the end of September the last missionary had returned from his summer's outing to his post. In many cases,— probably in the majority of cases, such a recuperative vacation has done the physical man considerable good. Also inno few cases the rest

was an imperative necessity. But while we gladly listen to everything which can be said in its favor, yet such wholesale yearly abandoning of Christian work is producing evil. The influence is bad. There are too many missionaries who maintain good health through the hot season at home to permit any one to say that it is necessary to go on these long vacations to mountain and sea-shore. These annual migrations to regions round about are becoming too notorious. Even good men are awakening to the impropriety of them. They are no longer of good report. They should be abandoned. We should like to see all the missionaries stay at home next year. We would like their company. We would like to see them try the experiment one summer. We believe they can live through it. Even loss of twenty pounds of flesh in the case of some would be a small consideration. If any wish wine or beer they need not go to the mountains to get it! Any quantity can be had everywhere, at your very door. Let us cut off these expensive luxuries and battle through one summer at home. The native brethren will like us for it.

Sunday in Japan: Practically secular labor does not cease on Sunday in Japan. The people keep their shops open, and the laborer pursues his daily toil. Government offices, however, are closed on the Lord's day, and Banks also. There are indications, too, that Sunday is being given by some large factories as a rest day. Just lately this was brought to mind. A large factory in Tokyo employs two foreigners. Being believers, they declined to work on Sundays. Since this the factory has decided to close on two Sundays of every month. This is a splendid example.

Roman Catholics Suppress the Second Commandment.

In 1837 the famous debate on Roman Catholicism took place at Cincinnati between Mr. Campbell and Bishop Purcell. On page 214 Mr. C. made the charge that Catholics suppress the 2nd commandment which forbids idolatry. He produced three *authorized* catechisms, two for Ireland and one for the United States. They read as follows :

First Catechism,

1. I am the Lord thy God ; thou shalt have no strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.

Second Catechism,

1. I am the Lord thy God ; thou shalt not have any strange gods before me. Thou shalt not make to thyself neither an idol or any figure to adore it.
2. Thou shalt not take the name of the Lord thy God in vain ; etc.

Third Catechism,

2. Thou shalt not take the name of the Lord thy God in vain.

These are the commandments as taught in these three catechisms. To make out ten the last commandment is divided.

In replying to this the Catholic Bishop said :

"I do not know on what grounds my friend asserted yesterday, that the 2nd commandment was not a part of the Catholic rule of morals. I have already exhibited various cateshisms, in use in the United States, in all of which, every word of the commandments is found".

With the above assertion in view I wish to call attention to two little Catholic books published by John Murphy and Co., Baltimore, under authority

of Cardinal Gibbon. In "The Catholic Child's Prayer Book" the first and second commandments are as follows under examination for Confession :

An examination of the ten Commandments.

I. Commandment.

Given to any creature the honor due only to God.

Not loved God above all things.

Taken to myself any part of the glory in any action and not gave all to God.

Borne overmuch love to creatures.

Doubted in matters of faith.

Ignorant of the creed, the ten commandments, of the precepts of the church.

Murmured against God for my own adversity, or prosprity of others.

Wanted confidence in God.

Presumed on His goodness.

Despaired of His mercy.

Believed dreams or tellers of fortunes.

Gone to witches or cunning men for counsel, for the recovery of things lost.

Used charms or superstitious words, or actions, for the cure of diseases or any thing else.

Given any scandal to heretics, or favored their heresy.

Hindered any one's conversion from heresy or schism.

Not recommended myself daily to God.

Not conformed my will in all things to the divine will.

II. Commandment.

Taken the name of God in vain.

Blasphemed God, or his saints.

Spoken irreverently of holy things, or profaned any thing relating to religion.

Sworn falsely or rashly for any trivial matters.

Cursed myself or others, or any creatures.

Broken my vows.

Angered others so far as to make them swear, or blaspheme God.

In the "Key of Heaven" "for the use of Catholics",—older Catholics, the 1st and 2nds Commandments are as follows :

"I. I am the Lord thy God; thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain".

The 2nd Commandment in the Bible (R. V.) reads :

"(4) Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : (5) Thou shalt not bow down thyself unto them, nor serve them :" etc.

In the Catholic Douay version the latter part of the 2nd Commandment is as follows. "(5) Thou shalt not adore them, nor serve them": etc. It will be noticed that *bowing down unto images* is omitted here.

It is not our wish to criticise Catholics severely; but this plain perversion of God's holy word should never be forgotten. The second Command is as binding to-day as it was in the time of Moses, and was the strong hold against idolatry. Remove it and the way is open to *dulia* (the worship of saints) and *hyperdulia* (the worship of Mary), the mother, not of God, but of Jesus. The degrading influences of idolatry are just as manifest among Catholics as pagans. This is said in full recognition of the fact that there are most excellent people in the Romish Church, people who are not idolaters and who do not raise up their children to worship May, our Lord's mother. But while all this is most cheerfully said, yet it must not be forgotten that such a system is injurious and debasing. It all evidently grows out of the fact that any body of believers larger than a single congregation and yet smaller than the whole number of Christians is a sect and under the condemnation of Christ. As long as these unscriptural bodies exist, so long will they introduce laws and practices opposed to the Bible. The Catholic sect is no exception. These things aught not to be.

Discussions on Evolution.

III

MR. SPENCERS OBJECTIONS TO CREATION.

1). That the record is ancient, and therefore, probably untrue,—Tradition.—*Creation or Evolution p. 137.*

Answer: Tradition presupposes an actual occurrence. It is the very essence of history. The older the record (like a piece of ancient statuary) the more genuine it is.

2). That no one ever saw a special creation.—Id.

Ans.: Of course, as man was the last but one created, and was in a deep sleep when that one was created it was hardly possible for him to meet the demands of this criticism. But, on the other hand, has any body ever seen an evolution of one species form another?

3). That creation implies a something coming out of nothing which is an impossible thought. One term of the relation is "nothing" and the other term "something."

Ans.: It is not on impossible thought if we start with an infinite Creator. And such a start even the evolutionist must make. Whence comes the crude material of the evolution theory?

4). That special creation involves deliberate intention on the part of the Creator to produce misery.

Ans.: This objection holds with equal force against evolution.

5). That those who believe in a special creation of the species and thereby think they "honor the Unknown Cause of things," as much as say that any other doctrine excludes divine power from the world. Mr. Spencer thinks the Divine Power would have been still better demonstrated by separate creation of each individual instead of the species.

Ans.: We do not presume to call the Creator to account and ask him why he adopted one method rather than another, or why he did not adopt *our* method.

6). That it fails to satisfy the moral sentiment of man.

Ans.: How has Evolution satisfied moral sentiment and elevated the race? Compare, for instance the civilization of Christian and non-Christian nations,— France in the days of Napoleon, Rome, Greece.

7). That special creation lacks uniformity and regularity in meeting contingencies, and implies less skill.

Ans: Special creation holds uniformity and regularity of development within the proper limits of the species which it holds as special creations. Now, to create a species adapted to a regular and uniform development which meets all contingencies implies greater power and skill than would he required to bring other and distinct species into existence just when contingencies arise.

A Tract on Baptism.

(*Contributed*)

At the meeting of the Council of Missions Cooperating with the Church of Christ in Japan, in Karuizawa in July of this year, a resolution was introduced, and referred to the committee on publication, in favor of preparing and publishing a tract on baptism. I do not know whether any particular person has been selected to prepare that tract; but I venture to submit to the consideration of that committee this little essay, which they may feel at perfect liberty to circulate widely in Japan. I hereby waive all copyright privileges; I have no desire for any "rights reserved;" I only hope that it may fill the bill, because it is strictly Biblical.

If we search the Scriptures, we shall find that the rite of baptism as performed by certain individuals, such as John the Baptist, Philip, and others, possessed several, say eight, essential elements. In the first place, it required "water:"— "And as they went on their way, they came unto a certain water; and the eunuch said, Behold, here is water; what doth hinder me to be baptized?" (Acts, 8 : 36). In the second place, scriptural baptism required "much water:"— "And John also was baptizing in Aenon near to Salim, for there was much water there." (John 3 : 23). Thirdly, Christian baptism required "going into water:"— "And they both went down into the water, both Philip and the eunuch." (Acts 8 : 38). Fourthly, it also required, therefore, "Coming out of the water:"— "And when they came up out of the water." (Acts 8 : 39). Fifthly, the original rite of baptism was a "form of birth:"— "Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3 : 5). Sixthly, the ordinance of baptism was a "form, or symbol, of burial;"— "Having been buried with him [Christ] in baptism." (Col. 2 : 12). "We were buried therefore with him [Christ] through baptism into death." (Rom. 6 : 4). Seventhly, it follows then, that the baptismal rite was a "form, or symbol, also of resurrection." "In baptism, wherein you were also raised with him." (Col. : 2 12). "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6 : 4). Finally, baptism as an ordinance was a "form of doctrine;"— "Which also after a true likeness doth now save you, even baptism." (I Pet, 3 : 21).

Since the above are the essential elements of the right form of baptism, let us now see how far the forms actually in use fulfill the requirements. For this purpose we call attention to the following tabular exposition ;—

Baptism requires,	*Sprinkling requires,*
1. Water,	1. Water
2. Much water,	2.
3. Going into water,	3.
4. Coming out of water,	4.
5. Form of birth,	5.
6. Form of burial,	6.
7. Form of resurrection,	7.
8. Form of doctrine.	8.

Sprinkling, therefore, fulfilling but one of the eight conditions, is not the right mode of baptism.

Baptism requires,	*Pouring requires,*
1. Water,	1. Water,
2. Much water,	2.
3. Going into water,	3.
4. Coming out of water,	4.
5. Form of birth,	5.
6. Form of burial,	6.
7. Form of resurrection,	7.
8. Form of doctrine.	8.

Pouring, therefore, fulfilling but one of the eight conditions, is not the right mode of baptism.

Baptism requires,	*Immersion requires,*
1. Water,	1. Water,
2. Much water,	2. Much water,
3. Going into water,	3. Going into water,
4. Coming out of water,	4. Coming out of water,
5. Form of birth,	5. Form of birth,
6. Form of burial,	6. Form of burial,
7. Form of resurrection,	7. Form of resurrection,
8. Form of doctrine.	8. Form of doctrine.

Immersion, therefore, fulfilling all of the eigh conditions, is the only right mode of baptism according to Scripture.— *Berean.*

Buddhism and Atheism.

By Prof. F. A. Wagner, Shimousa.

If the Indian prince Siddharta was born in 1026 Before Christ (as Mr. Zitsuzen Ashitsu, the representative of the Indo Busseki Kofuku Society in Tokio, stated before the so-called World's Congress of Religions) he was a cotemporary of King David, the divinely inspired Psalmist. In Mr. Kuroda's Outlines of the Mahayana we are informed of Siddharta being born B. C. 1027.— In Psalms 14 : 1 & 53 : 1 we read : "The fool has said in his heart : There is no God."— The Indo Busseki Kofuku Society is Cooperating with the Maha Bodhi Society, organized by Mr. H. Dharmapala in Calcutta, India, for the purpose of accomplishing "a revival of Buddhism." For the Indian M. B. Society it is sufficient to know that Sakya Muni, Buddha, Gautama, or Siddharta was born and lived *about* B. C. 500, a short time after the restoration of the Temple in Jerusalem. While his voice was the voice of a crying babe, the Word of God came to the children of Abraham by the voice of the Prophet Haggai, saying : "Yet once, it is a little while, and I [Jehovah] will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, says the LORD of hosts.....The glory of this latter house shall be greater than of the former, says the LORD of hosts : and in this place will I give peace, says the LORD of hosts." Hag. 2 : 6—9.—And the Prophet Zechariah, living at the same time, sounded forth the Word of God : "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy king comes unto thee : he is just, and having SALVATION; lowly, and riding upon an ass, and upon a colt the foal of an ass... . and he shall speak PEACE unto the heathen : and his dominion shall be from sea to sea, and from the river to the ends of the earth." Zech. 9 : 9—10.— Now, please, read John 1 : 14 and 12 : 12—16. The prophetic Word of the ONE TRUE Living GOD has been literally fulfilled in His only-begotten Son JESUS, THE CHRIST ! Rejected in the East, accepted in the West, the God given Religion of Salvation moved with the sun, delivering the nations that are now the leaders of the world's civilization from the heinous abomination of idolatry ! Lift up your eyes and, where Buddhism prevails, behold the melancholy sight : millions of credulous and superstitious people worshiping idols, bowing down before images, the productions of a corrupt imagination ! Original Buddhism, perhaps, was not as grossly idolatrous as it is now, but, like the papal sect teaching

in defence of her image-cultus, considers it expedient to have some heathenish means in order "to excite devotion," (*qua rerum divinarum memoria excitate, ad colendum, atque amandum ipsum Deum vehementius inflammemur*,— "that thus excited to the contemplation of heavenly things we may be the more ardently inflamed to adore and love God."— Original Latin and authorized translation of the Catechism of the Council of Trent.) -- In fact, Buddhism and idol-worship are as inseparably joined together as the papacy is with Mariolatry. Some 84000 doctrines of no fixed form, proclaimed as the teachings of Siddharta (an unfaithful husband and heartless father) were the fertilizing material to produce a sad crop of idolatry and superstition on the Soil of Indian, Mongolian and Malayan credulity. This is the vulgar side of Buddhism in general. The refined side is the idolatry of self-righteousness, substituting Self for an object to be worshiped after the rule and principle of deifying evolution. On this side we find the few who endeavor to represent the philosophic and ethical quality of Buddhism by their erudite and scholarly discrimination. On the other side we find the millions of the Simple, Sluggish, stupid masses, remaining unnoticed on the roadside while "priest" and "Levite" indifferently pass by. (See parable in Luke 10 : 30-37). If Buddhism were the excellent "religion" Mr. Kanzo Uchimura advises us to combine with Christianity, it should accomplish what the Divine Truth in the Gospel of Salvation has done, viz., abolish idol-worship! But Buddhism never will, nor can do that. No, NEVER! And why not? Because it is no religion at all! The word *religion* has been sadly abused and misunderstood in its legitimate application and proper meaning. Etymology teaches us its derivation from the Latin verb *religare*, to bind anew, or back. By SIN man wilfully broke loose from the benevolent authority of his God and Creator, committing the crime if high-handed treason against a kind heavenly Father, and *that* which binds anew, or restores the connection of filial loyalty is properly called RELIGION. Since the transgressor, the rebel, the SINNER is utterly ignorant of the means of restoration, the offended but nevertheless gracious God and merciful Father *revealed* them through and in his Son Jesus the Christ, who says : "*No man* comes unto the Father, but *by me!*" John 14 : 6. Please, notice the words "*no man*" and "*by me!*" This divine revelation of salvation and restoration through and in Christ, then, is the only true religion for *all* mankind, "neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." (Acts 4 : 12). In Buddhism SIN is no crime against God and His sacred authority;

it is merely a fatal imprudence with unpleasant consequences. To be a sanctimonious hypocrite is no sin *per se;* it has only some unpleasant consequences when one forgets his "false face" and is acting "out of character." In Buddhism there is no God whose law can be transgressed! It is void of any Divine revelation. It is altogether *atheistic*, and in no sense whatever a religion. This to be a FACT we now will prove without fear of successful contradiction. We also will give evidence of how little Mr. K. Uchimura knows of the rank atheism of Buddha's "system of philosophy." In the *Hansei Zasshi* (March), p. 102, he wrote: "It is often said that Buddhism is atheistical in its origin, and that as such, it is directly opposed to Christianity. But nothing we believe is further removed from the truth. Buddha indeed denied the existence of gods; but the gods he denied were the horrible, inhuman, Brahmanical gods, the gods which deserved not the name of gods, — the gods indeed which every true Christian would deny even if mentioned in the Bible itself. Buddha came to the land where divinity was too prolific to be pure and simple, and in his own case, nothing did more to clarify his views of humanity than to get rid of gods, and to bring man to man directly without intervention of ever officious and ever exacting gods. It is the way of reformers all through History,— to go to one extreme that they may rectify the other extreme. For a man to have denied the existence of Siva and Brahma and Vishnu with all their fantastic representations is no reason to count him as an atheist in the modern sense of the term; for every recorded fact about Buddha shows him to have been a far more devout man than the unruly Shelly who once marked himself down as "a philantropist, democrat and atheist."

The mountain travailed and brought forth a mouse—Shelly! Poor, gentlemanly, democratic Percy Bysshe Shelly, so unruly (You know?), used for a background that the devoutness of Gautama may present itself more prominently in the frame of his ATHEISM in any sense, modern or ancient. Mr. K. U. labors in vain to whitewash the stain of his Indian friend's atheism with the elegance of his liberal assertions. What reliable, authentic records of Buddha's life do exist? Nobody even knows when that man was born. The legends about him are as fictitious as the stories of Mary in Liguori's Glories of Mary. *Recorded FACTS!!* If *they* are such, then let Homer's Ilias and Odyssee, Milton,s Paradise Lost, and Goethe's Faust be History. And the story of the White Hare of Inaba is as true as the story of Ho-wori-no-mikoto, because they *are* recorded in Japan's sacred "Records of Ancient Matters."

(Concluded in next issue)

Temperance and Theology.

By J. C. Brand, Tokyo.

At the recent service in memory of Frances Willard, in LONDON, Canon Wilberforce invited the audience to join him in prayer that God would grant to the departed 'peace and rest in the paradise of Christ.' The fact that this act is contrary to Protestant faith and practice should have saved those gathered at the meeting from such an unwarrantable invitation, to say nothing of its being WHOLLY UNSCRIPTURAL. But, it shows us that there is an intemperance in theology worse than in morality.

Miss Parrish and her Work: A Pleasant little Interview.

By Jos. Wilson, Tokyo.

It was with a feeling of trepidation, that I pressed the small electric button affixed to the portal of No. 13 Tsukiji, and enquired for Miss Parrish. My editor had instigated me to this most uncertain proceeding, and I took a mental vow to make him solely responsible. One can call upon a gentleman, for interviewing purposes, or any other purpose, with impunity, but one cannot readily excuse oneself to a lady when that particular lady is the object of an embryo interview, providing she resents it. I am digressing, I know it, but I must do so, to make this interview up to date. The time an interviewer spends with a notable, is in nearly every case notoriously famous for its brevity, hence the need of judicious packing, which, whilst not leading directly to the substance, does not detract. And this is the sole art of the interviewer, it is not the time spent actually with the interviewed, but the time when he is writing it out for the delectation of an interested public. I hope I have made myself clear, so taking this for granted I will proceed. This is my maiden interview with a lady. Now that is a very peculiar assertion for me

to make. Passing over the appropriate fitness of the word maiden, the sense of the words in the assertion become slightly mixed, and may lead to some slight aspersions being cast upon the wholesomeness of my veracity. Of course I have had interviews with ladies prior to this notable example. For instance, those which I had with my mother, when I was young and foolish, interviews, at which she never failed to lay before me the administrative policy, enacted for the governing of a large and growing family of nine. However the reader will understand, that there are interviews and interviews, and as this is an interviews, I had better get a little nearer to it, or the Editor may request some one's resignation, I know, and I have also read of woman's vagaries and whims, but I had yet to discover the true womanly charm, and the graciousness of spirit, which I eventually discovered, was possessed by the object of my interview. I found miss Parrish besieged, by quite a crowd of Japanese and European friends. These, when I was ushered into the drawing room, were all intent upon the same purpose as myself. I was conversing with some of these in waiting, when Miss Parrish came bustling into the room. The beating of my heart increased, but steadying myself, I rose, and making but a poor pretence of returning her the bright and homely greeting she extended to me, I made known my errand, and the instigoter thereof. Miss Parrish blushed, she actually displayed this most womanly attribute.

"I am so very sorry Mr. Wilson" she said, "you can easily understand my position here, this evening in regard to time and convenience, can you call again"? I quickly made up my mind, and elucidated the problem, by my electing to await my numerical turn. This completely baffled her, and time pressing, she gave a quick consent, and led off one of the patient ones. With the exit of the last of these, a colleague of Miss Parrish, with whom I had had a fomer acquaintance, made her entrance, and greeted me. After little desultory conversation, this lady, taking it for granted, that music was one of the many accomplishments of the 19th Century interviewer, graciously requested me to play something on the piano, which stood invitingly near. I at once demurred, and told her, any accomplishment I had in that direction, lay in listening. The hint fell flat however. Nothing would serve, but my seating myself at the piano, at once. A spirit of recklessness swept o'er me, and I resolved to illustrate

the fact, that all Padrewskian tendencies, accredited to me, were remarkably nil. I gave her a suspicion of Wagner, which must have assisted Miss Parrish in polishing off the last of her callers, for she very quickly made her appearance, with a wondering look upon her youthful looking face, and we proceeded at once to business.

"Well Miss Parrish I must ask you first of all, how long you have been in Japan?"

"Exactly two years, the time has passed so pleasantly, and well, for all concerned, that I cannot look back, without a slight regret for its swiftness."

"What were your first difficulties, we all have our first obstacles to surmount, you know, and, I may say, regarding the work which you have so unselfishly selected as your own, these obstacles must have been numerous?

"That is rather a delicate question, of course, I had my difficulties, but when I come to look back upon them, as such, they seem to me, to have been very trivial. However, I may say, when I first arrived on the field, I was rather at a lose how to approach the different Denominations. I am happy to say that not only have the various bodies aided me and my work, but, in my estimation, the prejudices, then existent, for what cause I know not, have been eliminated."

"And do I understand you to mean this happy state of affairs, has been brought about simply through the practical effects of W. C. T. U work?"

"I throughly believe so, our work has had the natural sequel of bringing all together to assist in the common cause of temperance. "The various Denominations asked me if I would associate and identify myself with them, as a corporate body, and to this I readily acquiesced."

"Now tell me some of your most remarkable results?"

"One of the most happy effects of our work, is the manner in which the men have accepted our ministrations. They have become broader minded, and, you will be able to fully grasp the importance of this fact, when you compare the position of womankind in the East and West.

"And so, by this means, you have, ultimately, been enabled to reach the women?"

"Yes, the very fact of there being now three Japanese ladies, touring this country on behalf of our organization constitutes quite an epoch in the history of the women of Japan, don't you think so?"

"I do most certainly, and I heartily congratulate you upon having achieved such a result."

"Another feature of our work here has been the gradual tendency of our converts to more fully appreciate their home life." This tendency, especially on behalf of the men will eventually widen woman's outlook entirely."

"Have you any direct connection at all with this National Temperance League?"

"Oh yes, the work being synonymous, we are practically one and the same. The league will, I hope stand as a monument of Japan's voluntary co-operation with the West, to instill a temperate and clean minded principle into her people. The idea has spread through all the grades. This, you will readily understand and appreciate, when I tell you the League has for President Count Itagaki."

"I presume then, you are confident of the permanent success of the work here?"

"Most certainly. The work, as represented by the League alone will live and grow. My colleagues and I are certain of this."

"What are your next movements, Miss Parrish?"

"I go to China first, to call upon the President of our Mission there, next I go to Rangoon, Burmah, where I hope to stay some time."

"And after that?"

"Glasgow, Scotland. I have planned to attend the Convention, which is to be held their next year."

This was my final talk with Miss Parrish. In bidding her adieu I gave her my heartiest congratulations on her evident success here in Japan. To this I coupled the wish for a similar success in China and Burmah. I might add in conclusion, Miss Parrish's personality has the beautiful charm of unselfish interest. She is a lady, who, whilst always striving for the welfare of her own sex, yet is always alert for the possible chance of their being need of her services in any other direction. Such a woman is a shining light to the age she lives in, and, although there may be no colossal statue erected to do honour to this brave woman's deeds, there are many of her fellow creatures who will always look to her as the Saviour of their earthly happiness and purity, and while life lasts, will always keep her memory engraven upon their hearts and minds. The sacrifices entailed by a life, such as Miss Parrish's, are heavy and numerous. But the Reward will fully compensate, fully bless, when at last, she re-

cieves this final adjustment, on behalf of Him who died.

The Debate.

The discussion in English between Mr. Takahashi Kazu-Tomo, editor of the *Japan Times*, and Mr. Snodgrass, a missionary, was held in the hall of the Teikoku Kiōiku Kwai, as it had been reported, 2—5 p. m. on 8th inst. (Jan.) and 7—10 p. m. on the same day, and 7—10 p. m. on the 10th inst,—three times in all. The topic of discussion was Christianity: it was earnestly discussed, Mr. Takahashi being against it, and Mr. Snodgrass for it. We will describe briefly the first speeches. The hall, spacious as it was, was filled so that there was no space as we say where a "gimlet may stand;" for a discussion in English was in itself novel, and the interest was the more intense owing to the fact that one side was a Japanese and the other a foreigner. A few foreigners were seen there. And a policeman, too! The cause of his appearance might have been either to caution the scientific discussion not to enter into political problems, or to guard against disturbances we could not know which. Mr. Kanda Naibu and the editor of the Yokohama Gazette were seen among the audience. A quarter past two Mr. Take-naibu Yoshitaro, another editor of the *Japan Times*, stood up and made a short opening address. He cautioned the audience lest there should be any clamour or rude conduct during the discussion as one speaker was a foreign gentleman. Next Mr. McCaleb, a freind of Mr. Snodgrass, made a brief salutation. Then Mr. Yamato Chūwō, this being the disguised name of Mr. Takahashi, walked up towards the pulpit in courageous manner and displayed an excellent eloquence. The argument was extremely fierce as it was chiefly directed against the churches in America. He left the pulpit after he had spoken there about thirty five minutes. It is said, as Mr. Kanda spoke of him that his English

was very correct in pronounciation, and powerful in speech when he made a speech in the Higher Commercial School. Then Mr. Snodgrass announced first of all that he had an advantage over his honourable opponent: for in this discussion the language spoken was his mother tongue but was a foreign tongue to his honourable opponent. Yet as he has lived so long in Japan he has forgotten good English. So that in one respect he stood in similar circumstances with his honourable opponent. Such a pleasant turn was very acceptable; and he proceeded to the subject itself, and eloquently defended Christianity from its very foundation, quoting, William Hamilton, Spencer, Dawson, Darwin and many other distinguished authors. The speech itself was not so fluent but very intelligible. Most of the audience seemed to have comprehended what the speaker meant. If he had been too quick in speaking who could be so attentive to such a dry subject? In this respect, Mr. Snodgrass was indeed very successful, as the audience was very quiet throughout his speech,—yet probably owing partly to the warning giving by Mr. Takenaibu. After that a few refutations were presented by Mr. Takahashi and Snodgrass, and the former concluded the first discussion with his last speech. Unfortunately I could not attend the second meeting and was just in time when the third meeting was about to close. The audience was less than that of the first. The speakers concluded with an exchange of kindly expressions, a "Contention of the wise" indeed! At any rate, such a discussion is the best kind of an occasion for English students as they might there train their ears for English conversation. No doubt this discussion will be no small incentive to English study. It will be a thing greatly desired, that such a meeting as this be made a fashion hereafter; and we are much obliged to the two gentlemen who introduced the fashion. *Translated from The Chugai Eiji Shimbun.*

Romaji Alphabet.

aア	kaカ	saサ	taタ	naナ	haハ	maマ	yaヤ	raラ	waワ	
iイ	kiキ	shiシ	chiチ	niニ	hiヒ	miミ		riリ	iヰ	
uウ	kuク	suス	tsuツ	nuヌ	fuフ	muム	yuユ	ruル		
eエ	keケ	seセ	teテ	neネ	heヘ	meメ	yeエ	reレ		
oオ	koコ	soソ	toト	noノ	hoホ	moモ	yoヨ	roロ	woヲ	

gaガ	zaザ	daダ	baバ	paパ	nン
giギ	ziジ	jiヂ	biビ	piピ	
guグ	zuズ	dzuヅ	buブ	puプ	
geゲ	zeゼ	deデ	beベ	peペ	
goゴ	zoゾ	doド	boボ	poポ	

Inductive Bible Lessons.

σοὶ δὸς σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ.
あんぢ かみに よろこばるゝ ものと あらんことを つとめ.

The English text of the following lessons is taken from the Revised Version of the Old Testament; and the Japanese text is that of the Committee's translation.

The editor of these Lessons aims to make them suitable for use in Japanese English Bible classes. No denominational doctrine is advocated through these lessons; but by means of the very best Bible helps, the exact meaning of the text is sought, and presented in convenient form.

SESSON XXXIV.

Death of Elisha.

I. ENGLISH TEXT.

II. Kings xiii : 14—25.

(14) Now Elisha was fallen sick of his sickness whereof he died : and Joash the king of Israel came down unto him, and wept over him and said, My father, my father, the chariots of Israel and the horsemen thereof! (15) And Elisha said unto him, Take bow and arrows : and he

took unto him bow and arrows. (16) And he said to the king of Israel, Put thine hand upon the bow: and he put his hand *upon it.* And Elisha laid his hands upon the king's hands. (17) And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The LORD'S arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. (18) And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed. (19) And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. (20) And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. (21) And it come to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the the sepulchre of Elisha: and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet. (22) And Hazael king of Syria oppressed Israel all the days of Jehoahaz. (23) But the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. (24) And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. (25) And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

II. JAPANESE TEXT.

Retsu-O Ki Riyaku Ge 13: 14–25.

(14) Koko ni Erishiya shini yamai ni kakarite yami-orishi kaba, Isuraeru no O Yoashi kare no moto ni kudari-kite sono kao no ue ni namida wo koboshi, waga chichi, waga chichi Isuraeru no hei-sha yo! sono ki-hei yo! to ieri. (15) Erishiya kare ni mukai yumi-ya wo tore to iikere-ba, sunawachi, yumi-ya wo toreri. (16)

Erishiya, mata, Isuraeru no O ni nanji no te wo yumi ni kake yo to ii-kere-ba, sunawachi sono te wa kaketari; koko ni oite Erishiya sono te wo O no te no ue ni okite. (17) Higashi-muki no mado wo hirake to ii-tare-ba, kore wo hiraki-keru ni, Erishiya, mata, i yo to ieri, kare sunawachi i-tare-ba. Erishiya iu, Yehoba yori no sukui no ya; Suria ni tai-suru sukui no ya. Nanji kanarazu Apeku ni oite Suria-bito wo uchi-yaburite, kore wo horoboshi-tsukusu ni itaran, (18) Erishiya mata ya wo tore to ii-kere ba, toreri. Erishiya, mata Isuraeru no O ni chi wo i yo to ii-keru ni; mi-tabi ite yametare ba. (19) Kami no hito ikarite iu, nanji wa itsu tabi mo ,roku tabi mo (5 or 6 times) iru bekarishi nari, shikaseshi-nara ba, nanji Suria wo uchi-yaburite, kore wo horoboshi tsukusu koto wo en, saredo ima shikasezare ba, nanji ga Suria wo uchi-yaburu koto wa, mi-tabi no minaru beshi to. (20) Erishiya tsui ni shini-tare ba, kore wo houmurishi ga; toshi no tachi-kaeru ni oyobite Moabu no zokuto kuni ni iri-kitareri. (21) Toki ni hitori no hito wo houmuran to suru mono arishi ga, zokuto wo mi-tare ba, sono hito wo Erishiya no haka ni oshi-irekeru ni sono hito irite, Erishiya no hone ni fururu ya, iki-kaerite, tachi-agareri. (22) Suria no O Hazaeru wa Yoahazu no issho no aida Isuraeru wo nayamashi-tarishi ga. (23) Yehoba sono Aburahamu, Isaku, Yakobu to keiyaku wo musubishi ga tame ni, Isuraeru wo megumi, kore wo awaremi, kore wo horobosu koto wo konomazu, nao mai yori sute-hanachi-tamawazariki. (24) Suria no O Hazaeru tsui ni shinite, sono ko Benehadade kore ni kawarite, O to nareri. (25) Koko ni oite Yoahazu no ko Yoashi wa sono chichi Yoahazu ga Hazaeru ni seme-torare-taru machi-machi wo Hazaeru no ko Benehadade no te yori tori-kaeseri, sunawachi Yoashi wa mitabi kare wo yaburite, Isuraeru no machi-machi wo tori kaeshinu.

III Textual Notes

21. *They, he*: "*They*" here means some Israelites who while burying a man saw a band of Moabites. "He" means the dead man who was hastily thrust into Elisha's tomb. His revival on coming into contact with Elisha was, no doubt, intended to encourage the hearts of the Israelites.

IV Biographical Notes.

14. *Elisha*: Elisha's home at this time was probably at Dothan not far from Samaria the capital of Israel. And thither Joash the king went to see him.

Joash: Also Jehoash. He succeeded his father on the throne of Israel: was victorious three times over the Syrians; also defeated Amaziah and broke down the walls of Jerusalem. He was succeeded by his son Jeroboam.

22. *Hazael*: Was king of Syria 886 B. C, Damascus was his capital. (*Suria kuni no O. Kirisuto no mae ni happiyaku hachi ju roku nen.*) He probably instigated the murder of his predecessor, and usurped the throne. He waged war against Israel and Judah. He died about 840 B. C.

Jehoahaz: Was the father of Joash, and his predecessor on the throne of Israel.

24. *Benhadad:* Was the son and successor of Hazael, king of Syria. He was defeated three times in battle with the Israelites and the cities which he had taken from Israel were restored.

V. Geographical Notes.

17. *Syria:* The Hebrew word for Syria is Aram. It is difficult to fix its limits. It extended to the Euphrates river on the east; and was bounded by Palestine and the Mediterranian on the west. Its area was about 30,000 square miles. Wars were of constant occurence with the surrounding nations, especially with Israel and Judah. If became attached to Assyria; then Babylonia; and finally to Persia. In 333 B. C. it submitted to Alexander. On the death of Alexander and the division of the empire, Syria fell to Seleucus. Antioch was built, and became the capital 300 B. C. The Romans held possession of it as a province. It escaped the disturbances of the expulsion of the Parthians (38 B. C.). Christianity early entered it.

Aphek: A name for several places in Palestine.

20. *Moabites:* The people who inhabited the country east of the dead sea. They descended from Lot, the nephew of Abraham.

VI. General Questions.

14. The esteem in which the king held Elisha.

15. The chief weapon of warfare?

19. Do you suppose the king at first comprehended what Elisha was endeavoring to teach him?

23. The Lord would not cast off Israel yet. They remain still the living testimony of God's grace.

Time: 840 B. C.

Place: Israel.

LESSON XXXV.

Sinful Indulgence.

I. English Text.

Amos vi: 1—8.

(1) Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! (2) Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or is their border greater than your border? (3) Ye that put far away the evil day, and cause the seat of violence to come near; (4) that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; (5) that sing idle songs to the sound of the viol; that devise for themselves instruments of music, like David; (6) that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. (7) Therefore now shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away. (8) And the Lord God hath sworn by himself, saith the Lord, the God of hosts: I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

II Japanese Text.

Amosu Dai Roku sho, Is-setsu yori Has-setsu made.

(1) Mi wo yasuku-shite Shian ni oru mono omoi-wazura-wazu-shite Samariya no yama ni oru mono, moro-moro no kuni nite sugure-taru kuni no naka-naru kikoe takaku-shite Isuraeru no ie ni tsuki shita-ga-waruru mono wa, wazu-wai naru kana. (2) Karune ni watari-yuki, kashiko yori o-Hamate ni itari, mata, Perishite-bito no Gate ni kudarite, mi-yo. Sorera wa kono ni-koku ni masaru ya; karera no tochi wa nanji-ra no tochi yori mo oi-naru ya. (3) Nanji-ra wa wazawai no hi wo mote nao tooshi to nashi, kiyobo no za wo chikazuke. (4) Mizukara zoge no toko ni fushi, nedai no ue ni mi wo nobashi, mure no uchi yori ko-hitsuji wo tori, ori no uchi yori ko-ushi wo torite kurai. (5) Koto no ne ni awasete utai-sawagi, Dabide no gotoku ni gak-ki wo tsukuri-idashi. (9) Oo-sakazuki wo mote sake wo nomi, mottomo totoki abura wo nu ni nuri, Yosefu no nayami wo uree-zaru nari. (7) Kono yue ni ima kore-ra wa torawarete toraware bito no mazu saki ni tachite yukan. Kano mi wo nobashi-taru mono-domo no sawagi no koe yamu-beshi. (8) Bangun no Kami Yehoba ii-tamau, Shu Yehoba onore wo sashite chikaeri, ware Yakobu ga hokoru tokoro no mono wo imi-kirai, sono miya-miya wo nikumu. Ware kono machi to sono naka ni mitsuru mono to wo watasu-beshi.

Introductory Note: Amos was a shepherd, and lived at Tekoa twelve miles south-east of Jerusalem. He prophesied about 820 B. C., two years before a notable earthquake of which no further record is found. His proyhecies were against both Judah and Israel, as well as concerning the surrounding nations.

III. Textual Notes.

6. *affliction of Joseph:* Referring to the brothers of Joseph who cast him into a pit, and yet were not sorry for it.

IV. Biographical Notes.

5. *David:* King of Judah (*Yudaya kuni no o*)
Joseph: Was a son of Jacob (*Yakobu no ko*)
8. *Jacob:* Was the son of Isaac, and the father of twelve sons (*Isaku no ko*).

V. Geographical Notes.

1. *Zion:* Jerusalem (*Yerusaremu.*)
Samaria: The capital of the northern kingdom, or Israel.
2. *Calneh:* A city near the Euphrates river. Probably the modern Niffer.
Hamath: Was a city in Naphtali near the sea of Galilee.
Gath: Was one of the five royal cities of the Philistines near the sea.

VI General Questions.

1. At ease, trust in armed force.
2. Pride.
3. Forgetful of the future.
4. Intemperate indulgence.
5. Is David here censured for devising instruments of music?
7. The judgment.
Time: 787 B. C.
Place: Probably Samaria.

LESSON XXXVI.

Captivity of the Ten Tribes.

I. English Text.

II. Kings xvii: 9—18.

(9) And the children of Israel did secretly things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. (10) And they set them up pillars and Asherim upon every high hill, and under every green tree: (11) and there they burnt incense in all the high places, as did the nations whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: (12) and they served idols, whereof the Lord had said unto them, Ye shall not do this thing. (13) Yet the Lord testified unto Israel, and unto Judah, by the hand of every prophet, and of every

seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of my servants the prophets. (14) Notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the Lord their God. (15) And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and *went* after the nations that were round about them, concerning whom the Lord had charged them that they should not do like them. (16) And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. (17) And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the LORD, to provoke him to anger. (18) Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

II. JAPANESE TEXT.

Retsu-o Ki Riyaku Ge 17 : 9-18.

(9) Isuraeru no hito-bito tadashi-karanu koto wo mote, sono Kami Yehoba wo ooi-kakushi, sono machi-machi ni takaki tokoro wo tate-tari, mihari-dai yori shiro ni itaru made shikari, (10) Kare-ra subete no taka-oka no ue, subete no ao-ki no shita ni guzo to *Ashira*-zo wo tate. (11) Yehoba ga kare-ra no mae yori utsu-shita-maishi, iho-jin no naseshi-gotoku ni sono takaki-tokoro ni ko wo taki. Mata aku wo okonaite Yehoba wo ika-rase-tari. (12) Yehoba kare-ra ni nanji-ra kore-ra no koto wo nasu-beka-razu to ii-oki-tamaishi ni, kare-ra guzo ni tsukoru koto wo naseshi-nari. (13) Yehoba moro-moro no yogen-sha moro-moro no senken-sha ni yorite, Isuraeru to Yuda ni akashi wo tate, nanji-ra hirogarite, nanji-ra no ashiki michi wo hanare, waga imashime, waga nanji-ra no senzo-ra ni meiji, mata waga shimobe-naru yogen-sha-ra ni yorite, nanji-ra ni tsutaeshi, okite ni kanau yo ni seyoto iitamaeri. (14) Shikaru ni kare-ra kiku koto

wo sezu-shite, sono unaji wo kohaku-seri, kare-ra no senzo-ra ga sono Kami Yehoba wo shinzezu-shite, sono unaji wo kohaku-shitaru ga gotoshi. (15) Kare-ra wa Yehoba no nori wo sute, Yehoba ga sono senzo-ra to musubi-tamaishi keiyaku wo sute; mata sono kare-ra ni akashi-shitamaishi akashi wo sute, katsu munashiki mono ni shitagaite, munashiku nari; mata sono mawari-naru iho-jin no ato wo fumeri. Kore wa Yehoba ga kaku no gotoku ni kotc wo nasu-bekarazu to kare-ra ni meiji-tamaishi mono nari. (16) Kare-ra sono Kami Yehoba no moro-moro no imashime wo sute, onore no tame ni futatsu no ushi no zo wo i-nashi; mata *Ashira* zo wo tsukuri, ten no shu-gun wo ogami; katsu Baaru ni tsukae. (27) Mata sono musuko musume ni hi no naka wo toorashime, urunai, oyobi majinai wo nashi, Yehoba no me no mai ni aku wo nasu koto ni mi wo yudanete; sono ikari wo hiki-okosari. (18) Koko wo mote Yehoba ooi ni Isuraeru wo ikari, kore wo sono mae yori nozoki-tamai-tareba, Yuda no wakare no hoka wa nokoreru mono nashi.

III. Textual Notes.

10. *groves; Aherah* (*Ashira*) was one of the idols often worshipped by the Jews, Her image (*guzo*) was set up in the groves.

IV. General Questions.

Isuraeru-bito no tsumi:

9. Kami Yehoba ni hantai.
10. Guzo ni ogami.
11. Iho-jin no naseshi gotoku ni nasukoto.
12. Guzo ni tsukaukoto.
15. Munashiki mono ni shitagai.
16. Yehoba no moro-moro no imashime wo suteru koto.
16. Ushi no guzo wo i-nashi.
17. Musuko musume ni hi no naka wo torashime.
17. Uranai to majinai wo nashi.

18. *Yehoba no batsu:*

Isuraeru wo sono mae yori nozoki-tamau,

Righteous exalteth a nation: but sin is a reproach to any people.—Prov. XIV: 34.

Gi wa kuni wo age, tsumi wa tami wo hadzukashimu.—Shingen 14: 34.

Time; 721 B. C.

Place; Israel,

LESSON XXXVII.

The Reformation under Asa.

English Text.

II Chron. xiv: 2—12.

(2) And Asa did that which was good and right in the eyes of the Lord hisGod : (3) for he took away the strange altars, and the high places, and brake down the pillars, and hewed down the Asherim ; (4) and commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment. (5) Also he took away out of all the cities of Judah the high places and the sun-images : and the kingdom was quiet before him. (6) And he built fenced cities in Judah : for the land was quiet, and he had no war in those years ; because the Lord had given him rest. (7) For he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars ; the land is yet before us, because we have sought the Lord our God ; we have sought him, and he hath given us rest on every side. So they built and prospered. (8) And Asa had an army that bare bucklers and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand : all these were mighty men of valour. (9) And there came out against them Zerah the Ethiopian with an army of a thousand thousand, and three hundred chariots , and he came unto Mareshah. (10) Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. (11) And Asa cried unto the Lord his God ; and said, Lord, there is none beside thee to help, between the mighty and him that hath no strength : help us, O Lord our God ; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God ; let not man prevail against thee. (11) So the Lord smote the Ethiopians before Asa, and before Judah ; and the Ethiopians fled.

II. Japaneses Text.

Rekidai Shi Riyaku Ge 14: 2—12.

(2) Asa wa sono Kami Yehoba no me ni yoshi to mi,

tadashi to mi-tamau koto wo okonaeri. (3) Sunawachi koto-naru saidan wo tori-nozoke, moro-moro no takaki tokoro wo kobochi, hashira-zo wo uchi-kudaki, Ashera-zo wo kiri-taushi. (4) Yuda ni meijite sono senzo-tachi no Kami Yehoba wo motomeshime, sono okite to imashime wo okonawa-shime. (5) Yuda no subete no machi-machi yori takaki tokoro to hi no zo to wo tori-nozokeri; shikashite kuni wa kare no mae ni odayaka nariki. (6) Kare mata mamori no machi suko wo Yuda ni tate-tari: kowa sono kuni heian wo ete, kono toshi-goro ikusa nakarishi ni yoru; sunawachi Yehoba kare ni ansoku wo tamaishi nari. (7) Kare, sunawachi, Yuda ni ii-keru wa ware-ra kore-ra no machi wo tate, sono mawari ni ishi-gaki wo kitzuki, yagura wo okoshi, mon to kannuki to wo mauken; ware-ra no Kami Yehoba wo ware-ra motomeshi ni yorite, kono kuni nao ware-ra no mae ni ari; ware-ra kare wo motome-tare ba Shiho ni oite ware-ra ni heian wo tamaeri to kaku Kare-ra todokori naku kore wo tate-oetari. (8) Asa no gunzei wo Yuda yori ide-taru mono san-ju man arite, tate to hoko to wo tori. Beniyamin yori ide-taru mono ni-ju-hachi man arite, kodate wo tori, yumi wo hiku. Kore mina dai-yushi nari. (9) Koko ni Eteopia bito Zera gunzei hiyaku man nin, ikusa-guruma sam-biyaku riyo wo hikiite, seme-kitari; Mareshiya ni itari-kereba. (10) Asa kore ni mukaite, susumi-ide, tomo ni Mareshiya no Zepata no tani ni oite ikusa no sonae wo tatsu. (11) Toki ni Asa sono Kami Yehoba ni mukaite yobawarite, iu, Yehoba yo chikara aru mono wo tasukuru mo chikara naki mono wo tasukuru mo, nanji ni oite wa koto-naru koto nashi; ware-ra no Kami Yehoba yo, ware-ra wo tasuke-tamae. Ware-ra wa nanji ni yori tanomi, nanji no na ni yorite yukite, kono gunshu ni ataru. Yehoba yo, nanji wa ware-ra no Kami ni mashi-maseri. Hito wo shite nanji ni katase-tamau nakare to. (12) Yehoba sunawachi Asa no mae to Yuda no mae ni aite Eteopia-bito wo uchi-yaburi-tamaishi kaba, Eteopia-bito nige-hashirikeru ni.

III Textual Notes.

5. *Sun-images:* Sun gods. (*hi ni zo*).

8. *bucklers;* A small shield used to ward off blows. Jap. *tate.*

Asa's army 580,000. Prebably too large from an error of copyists. Or those *liable* to he called out?

IV. Biographical Notes.

2. *Asa :* Was the third King of Judah. He almost rid the country of idolatry; deposed even his mother from the office of Empress Dowager because of her idolatry; and destroyed the idol which she had erected. He fortified the borders of the country; defeated the Etheopians; and gave peace and prosperity to the land. He reigned 41 years, and died greatly loved and honored by the people.

Asa wa Yudaya no dai-san o-sama de, yoku Kami Yehoba no okite ni shitagatte, kuni ni tatarareta guzo wo keritaushimashita. Kuni wa kare ga tame ni sakan to narimashita.

9. *Zerah :* Probably either Usarken I or II of the 2nd Egyptian dynasty.

Ethiopian : The people of Ethiopia. Called "Cush" by the Jews. It was south of Egypt, and at present known as Abyssinia. It was often united with Egypt under the same rulers.

V. Geographical notes.

9. *Mareshah :* A town in the south-west of Judah, about half way between Jerusalem and Gaza.

10. *Zephathah :* A valley near Mareshah where Asa defeated the Ethiopians. It is spoken of no where else in the Bible.

VI. General Questions.

2, 3. Idolatry is clearly condemned here. *Guzo ni ogamu koto wo suru nakare to Kami Yehoba no meizuru koto de aru.*

5. When idolatry was removed the kingdom had rest. It was for a space of about ten years that the country had peace and prosperity.

11. Asa put all his trust in Jehobah.

Time : 955—941 B. C.

Place : In Judah.

Reviews

"Prove all things; hold fast that which is good."

The New Testament Canon: The critical questions concerning the Bible are viewed from two standpoints. Prof. Harnack leads the liberals, and Prof. Zahn the conservatives. the former, however, seems to be tending towards the traditional views so long held. In the *Kirchenzeitug* Prof. Zahn's view of the N. T. canon is given. All along the line of the history of the canon different views have been held. Prof. Zahn's view is given in the following quotation:

As early as 200 A. D. the church had a New Testament by the side of the Old. There existed in the church at that time a collection of writings, from the apostolic times, in which the church found the words of Christ, on which it based all its teachings, and which was accepted as the highest norm of faith and life. The claims of Montanus that there was another authority in the church equal to that of the apostolic writings was rejected with determination. Marcion, who had a New Testament of his own with only one gospel and ten letters of Paul, was regarded as a traitor to the church. Soon the teachers of the church spoke of the New-Testament collection as an authoritative body of writings from God.

Old Testament Criticism: Prof. Warfield in the *P. and R. Review* makes the statement in reviewing the new Dictionary of the Bible that the great mass of American O. T. scholars are conservative. There is a strong reaction going on in Germany, a return to the traditional grounds. The old conservative house of Bertelsmann, of Gutersloh, is now issuing a series by J. Stosch combatting the destructive theories on the O. T.

The Earnest Contention Club.

"He is not crowned, except he contend lawfully."

"Eltekon" on The Shepherd's Voice.

PIOUS IMPIETY.

To the Editor of the "Japan Mail."

Sir,—I do not know what explanation, if any, the editor of the Tokyo magazine called *The Shepherd's Voice* has ever made with regard to the name he applies to it; but in the absence of any other explanation, the fact that it distinctly claims to be a Christian publication almost forces one to think that by "The Shepherd" is meant that One who, when He was on earth, spoke of Himself as "the good shepherd."—(John x, 11.)

As one of many of your readers who regret to see dishonour done (even though unintentionally) to the name of Christ, I ask leave to speak, through your columns, a word to those who are responsible for this very serious mistake.

The editor of *The Shepherd's Voice* would not be likely to dispute, I am glad to believe, the fact that the honour and reverence due to Almighty God are due also to Jesus Christ.—(John v., 23.)

In view of this fact, does it not seem monstrous to give to any magazine, no matter how well conducted it may be, such a name as the one here in question? There may have been, there very likely was, some sort of pious intention in selecting this title; but I daresay that to most people, unbelievers as well as believers, it seems to show either a strange presumptuousness or a degree of callousness hardly less strange.

Again: This magazine seems to be for the most part polemic. Now, the Lord Jesus, in His manifold characters as prophet, priest, king, Son of Man, Son of God, etc., spoke as was fitting in each case. When He cleansed the Temple, or when He rebuked and denounced Parisees and hypocrites, was it as the Shepherd that He spoke? The voice of the Good Shepherd is known and loved by each and every member of His redeemed flock—(John x. 4, 5, 27) and it is uttered to and for His own sheep. It does not seem to expect recognition by others than the sheep.—(John x., 25.)

The advertised tables of contents must be supposed to give a fair idea, even though an incomplete one, of what the magazine itself is. This being so, would it not be well if these tables were to give clearer indications than they do, of principles and motives and methods that are different from those of worldly partisans, as they must be if they are really those of Christ?

For Christians to oppose sectarianism and worldliness is well, no doubt,—(1., Cor., i, 10; Rom., xii, 2); but genuine opposition to these things will of course show its genuineness by itself avoiding the errors which it condemns. Such genuine opposition is not possible to unconverted men (Gal. V. 20, with Rom. viii, 7.8. and i Cor., ii, 14), nor is it possible to Christian men except in so far as they "walk in the Spirit" (Gal, v, 16 & 25). For the flesh in all of us is both worldly and partisan(I Cor. iii. 3) tho it may be religious, too. Man is a religious animal.

Even tho the editor of *The Shepherd's Voice* may never before this have thought of the possibility of any one's supposing that by "The Shepherd" he might mean the Lord Jesus, may we not hope that he will now seriously consider the question of finding some other name for his magazine? A name less open than this to the charge of impiety would perhaps be more respected even by unbelievers; and certainly it would be less painful to not a few of

the editor's fellow-Christians.

Thanking you for inserting this, and enclosing my card,

I am, Sir, yours faithfully,

Eltekon.

Aug. 14, 1898.

TO "ELTEKON"

To the Editor of the "Japan Mail."

Sir,— If your correspondent who took exception to the name of *The Shepherd's Voice* in your issue of the 17th will give us his name and address we shall be glad to enlighten him on the subject, if we can. This is the best we can do at the present, since it is not good decorum to advertise by answering anonymous articles of such a character. But certainly the matter of names—church names especially—could be a little more scriptural.

ED. SHEPHERD'S VOICE.

Aug. 19th, 1898.

A WORD IN CONCLUSION.

To the Editor of the "Japan Mail."

Sir,—I see by Monday's paper that the editor of the *Shepherd's Voice* has read my recent letter about the very serious unfitness of the name of that journal.

The editor's aversion to discussing the name of his magazine in the columns of the *Japan Mail*, seems to me, if I may be allowed to say so, certainly natural, and perhaps commendable. With your permission, therefore, I shall offer just a few necessary words more, and then drop the subject.

If the editor will read my first letter, printed in last Wednesday's paper, once more, I trust he will see clearly that I was not, in that letter, seeking for information, but was simply protesting against a use

of one of the Lord's titles such as no explanation can make otherwise than unbecoming and irreverent. Yet I could, and can, readily believe that this aspect of the matter may not have occurred to the editor before his attention was called to it; for a sort of cold-hearted indifference to that which affects the Person of the Lord Jesus is widely prevalent now, and even Christians who are zealous for some truths do not, alas! always escape this spiritual infection.

I beg to thank the editor for his seeming acknowledgment of the justice of my protest, when he says that there is no doubt some names might be more Scriptural than they are. But I do not see the relevance of his parenthetical remark about names of denominations; and I think if he had known my own belief and practice as to that matter, he would not have made it.

As I was not seeking information, and as I thought and still think that any good that may be hoped for through the editor's conscientious consideration of the matter to which his attention has been asked, is more likely to come if thoughts about all persons except one are as far as possible entirely excluded, I must respectfully decline, for the present at least, to adopt the editor's suggestion of addressing him directly.

Again thanking you for your courtesy in granting space for this correspondence.

I remain, Sir, yours faithfully,

Eltekon.

August 23rd, 1898.

TO "ELTEKON."

To the Editor of the "Japan Mail."

Sir,—Since most every question has two sides, and since "Eltekon" confesses that he did not know my side of this present question, it is quite reasonable to conclude that he wished to know my explanation

of the name of the *Shepherd's Voice*,—a point which I did not by any means fail to consider when the publication was begun, and which I am now prepared to defend with the Bible in hand against any man who will give his name. And I might say that "Eltekon" has no reason for concealing his name in a matter of this kind. It is not a point any man should be ashamed to raise. And if the gentleman will give me his name I will send him the *Shepherd's Voice*, from which he can obtain my explanation to his heart's satisfaction. We are always ready to give a reason for the hope within us.

ED. "THE SHEPHERD'S VOICE"

August 27th, 1898.

DOUBTFUL DISPUTATIONS.

To the Editor of the "Japan Mail."

Sir,—As everybody knows, certain men, prominent in Christian circles in Japan, have lately violated a solemn promise, and have virtually stolen some valuable property. The fact, if it be a fact, that their motive was vanity rather than ordinary greed of money, does not change the fact that theft (not technical theft, of course), has been committed. Yet these persons do not seem to be at all ashamed of themselves. Apparently, they have no more idea of the figure they cut in the eyes of honest men of their own creed and of no creed, than the naked coolies have of the mixture of astonishment, disgust, and contempt which their shamelessness, of another and more excusable kind, awakens in the minds of new comers from other lands.

These things are painfully obvious. But I, for one, have no curiosity to know the arguments by which these parties have worked themselves into their present state of moral obtuseness. The bare facts of the case, acknowledged by all to be facts, are more than enough to disgust a man who has any

conscience or sense of honour, and to bring a blush of shame to faces of Christians, whose Master's name has been so dishonoured. Dispute about the affair is both wearisome and profitless, because it is really a dispute about tastes; or, to speak more literally, it is a dispute about the heart's affections. If these men had been governed by simple faith in the Lord Jesus Christ, and loyalty to him, they could not have done the evil of which they have been guilty, because personal reverence and affection toward him would have forbidden such a course. If this affection be really present in any man, it will be manifested, sooner or later, in his conduct; if it be absent, what profit can there be in labouring to prove the evil of things whose evil is, to the loving heart and the tender conscience, selfevident? "Love rejoiceth not in iniquity, but rejoiceth in the truth; love doth not behave itself unseemly."

When Judas Iscariot betrayed the Lord, he must have somehow or other argued down his own conscience; otherwise he would have been powerless to act as he did. But would it be therefore pleasant or morally helpful to listen to Judas's arguments with himself, such as he doubtless made before remorse overtook him and drove him to suicide?

When a Christian man, or a party of Christian men, is so forgetful of what is due to the Master as to call any periodical, but especially a periodical whose general tone is like that of *The Shepherd's Voice*, by a name so shocking to the better sensibilities of every Christian of discernment, it may, possibly, be useful to call attention to the mistake. But I do not see that there could be any use at all in entering into a dispute on the subject. I have no wish to hear the editor's arguments in favour of his irreverence, nor, I think, have most of your readers.

The heading of my last letter showed that, so far as I was concerned, the question as to the name of the above-mentioned magazine was thenceforth to

be left to the editor's own conscience, in the sight of God. He does not seem to have understood this, and so, Sir, I have trespassed on your space once more. I hope he will not give himself any trouble about the question of my real name, with regard to which he shows, in his last letter, some signs of curiosity; I only beg to assure him that I am no enemy of his. It is clear to me that only one person ought to be considered in connection with the question that I raised in my first letter, namely, that One who died on the Cross for our sins; who is now at the right hand of God; and whom His servants shall some day see as He is.

I remain, Sir, Yours faithfully,

Eltekon.

September 5th, 1 98.

TO "ELTEKON."

To the Editor of the "Japan Mail"

Sir,—The Editor of the *Shepherd's Voice* appreciates the kindly attempt of "Eltekon" to awaken our conscience to the impropriety of our name. However, it is not pleasant (as in your issue of the 8th) to be classed with Judas Iscariot and the Doshisha Trustees, and to be charged with obtuseness of the sense of pious propriety. Were we to retaliate we might say that such criticisms as "Eltekon's have almost invariably emanated from sectarians guilty of the violation of some plain Scripture. We venture to say that "Eltekon" is a member of some denomination not heard of in the Bible. We are glad to say that our writing at the head of the only undenominational magazine in Japan the name *Shepherd's Voice*, and our efforts to teach and follow that *Voice*, and induce others to do the same, meet with the sincerest approval of minds as pious as any brought up in denominations utterly unknown to that *Voice* which spake as

never man spake. We would be glad to send "Eltekon" the *Shepherd's Voice* if we knew his habitation.

We thank you, Mr. Editor, for so much space in replying to this question, which under proper conditions might be made profitable.

Very truly,

ED. "THE SHEPHERD'S VOICE."

(We can not publish any further correspondence on this subject.—ED. *J. M.*)

The above correspondence appeared in the *Weekly Mail*. I declined to discuss the question in that paper with an anonymous writer. I wish to notice it here. It is a strange piece of ratiocination. He wishes us to believe that as the Son should be honored as the Father (John v: 23), therefore a magazine should not be called *The Shepherd's Voice!*

Again, He tells us that the Lord Jesus as prophet, priest, king, Son of Man, Son of God, etc., spoke as was fitting in each case. As the good shepherd, he spoke only for the sheep, and did not speak as the good shepherd when he rebuked and denounced Pharisees. Therefore the conclusion, that as *The S. V.* is mostly polemic—addressed to Pharisees and hypocrites, it is improperly called T. S. V.! This is, indeed, logic. I should like to ask this logician, whether Jesus ever ceases to be the good shepherd while he turns aside to rebuke some Pharisees. When the wolf comes the good shepherd, according to "Eltekon", ceases to be a shepherd as long as he is beating off the wolf. I am puzzled to know just what end this anonymous writer had in view by such writing. The heading of his communication ("Pious Impiety") will appear to all well balanced minds the more inappropriate. If there were some little denominational revenge to take upon T. S. V. I can readily see how he could write as he has. But by such writing and method it is difficult to make readers believe he is a defender

of truth against some gross perversion of a Scriptural name.

Again, he thinks the published table of contents should show a less partisan spirit. This seems to indicate that his whole article is based on the advertised contents. That is a novel way of going about criticising a magazine.

Again, "Eltekon" says it is well to oppose sectarianism; that genuine opposition is impossible to the unconverted. Very well: then what? Does it follow that *T. S. V's* opposition to sectarianism is not genuine? We have never heard anyone yet doubt the sincerity of *T. S. V's* opposition to sectarianism. And we do not remember of being charged seriously with partisanship.

It is strange, indeed, that a man, a christian man, as "Eltekon" would have us believe himself to be, could suggest that some name more likely to be respected by even unbelievers, and less painful to fellow-Christians, should be selected! In writing this, I cannot but think he knew not what he was writing. It evidently shows a seared sense of fidelity to God's truth when a name so Scriptural gives offence to believer and unbeliever alike. If the gentleman will turn to 1 Peter iv: 11 he will hear the apostle say, "It any man speak, let him speak as the oracles of God." Is this scripture to have nothing to do in naming a Christian magazine, a congregation of believers, or a believer himself? Hear that other prince among the early Christians (Col. iii: 17) "And whatever ye do in word or indeed, do all in the name of the Lord Jesus." Strange to say, that such plain texts should practically give offence to so many professed believers. It is wrong, because unscriptural, for believers to congregate in bodies larger than a local congregation and smaller than the whole Church of God.

Current News

(During the past Month)

The *Bible Way* is the name of a monthly magazine issued by the mission of the Disciples' or Christian Church in Japan. Which one of the Bible Ways?

... While the Roman Catholics in the U. S. took a prominent part in the Parliament of Religions at Chicago, a similar Parliament at Paris has been discountenanced by the Papal authorities. In consequence Abbe Charbonnel the chief advocate of the Parliament, a Catholic of liberal ideas, has left the Romish Church.

... It is proposed to found an Anglican see at Khartoum in honor of General Gordon. It will be a tremendous undertaking to found a see(sea) in such a desert country as that!

... This is Japan's reply to the Czar's peace and disarmament proposal:

"The Government of his Majesty the Emperor of Japan sympathizes with the Czar's honorable proposal calculated to maintain permanent peace and to secure the greatest human happiness. It admires the benevolent and intelligent intention of the Czar based on the law of humanity.

... There are 70,000 children in Tokyo not attending any school.

... It is proposed to devote part of the Chinese war indemnity to educational purposes,—a wise thing to do.

... There is great distress among the flood sufferers in the Hokkaido.

... The Government has under consideration the submission of a bill for the preservation of old Buddhist temples. The *Jiji* wishes to know whether or not the same favor is to be extended to Christian churches, and why the Government prohibits the conversion of a Buddhist church from one Buddhist sect to another Buddhist sect. It would appear from this that the Gov. is meddling considerably with religion.

... It is said that the *Tenchijin* recently started by Mr. Takahashi Goro is a Roman Catholic magazine run in the interest of that sect.

... The High Educational Council in session some time ago voted that foreigners be prohibited from opening primary, common and middle Japanese schools. This is hard on more than 70,000 children in Tokyo alone, most of them kept out of the Gov. schools on account of their being unable to pay the tuition, and for whom the foreign missionaries almost alone are doing so

much. Dr. Inoue, the hardshell Buddhistic philosopher, thinks the children will lose their patriotism through these foreign schools!

... The display last month of Japanese paintings in Ueno was very successful, barring many defects in the building in which the paintings were placed.

... Our contemporary, the *Japan Times*, in speaking of the Nationalism displayed by the Higher Educational Council in a late meeting, makes the following complacent observation:

"Those who entertain any anxiety lest the untrammelled spread of Christian principles might affect our loyalty and patriotism, not only exhibit their ignorance of the aims of that religion but also willfully or insensibly shut their eyes to our wonderful power of adaptability as a nation, which has hitherto, and will even continue to enable us, in the course of civilization, to achieve in a few years what would have taken European countries a century to accomplish."

This achieving superiority accounts for the advanced civilization of Japan over European nations! She never gets anything second-hand!

... According to the Chinese Classics an Emperor is allowed 39 wives and 81 concubines. This custom became established in Japan. The new digest of law of 1890 ranks the concubine among relations. Mr. Nishimura whose lecture is summarized in the *Japan Mail* thinks upon the whole that this practice is bad; but in the case of the wife being barren, he sees no objection to concubinage. This is, however, the opinion of only one educated Japanese.

... Prof. Abe, of the famous Doshisha, has tried to make it appear that the Doshisha affair originated from theological differences between the Japanese Trustees and the missionaries. This turn seems too late.

... Prof. J. T. Dearing, of the Baptist Theological Seminary, Yokohama, has an interesting article on "Bible Study in Japan" in the Aug. *Biblical World*.

... The Turkish government has given permission to conduct excavations at Gath. Dr. Bliss, of the Palestine Exploration Fund, will make the excavations.

... Dean Farrar in a sermon delivered recently at Scarborough said that a church might be particular about candlesticks, vestments, rubrics, and the use of this thing or that thing, and yet be no better than a whited sepulchre; that Churchmen might bow their heads like bulrushes and go through the externals of public worship without having in their hearts one atom of that holy reverence which blossoms into righteousness and love; that

churchmanship was no better than the booming gong or the clanging cymbal, and religion was irreligion if it substituted man's traditions for Christ's teaching.—We wonder if the Dean didn't do a little substituting when he got his title.

... Roman Catholic papers in the U. S. think the inhabitants of the new possessions of America will awake from a pleasant dream disappointed when Protestant missionaries get to work.

... Ishikawa Ken is doing a commendable thing in increasing its educational fund.

... Mr. McIvor, former Consul to this country returned recently to Japan in the capacity of agent of the American Board vs. the Doshisha Trustees. A conference was held, and two demands presented to the Japanese Trustees, (1) That the former Constitution be restored, (2) That officers and teachers be Christians. In case this fails, he is to demand the return of $ 300,000.

... The Sapporo Agricultural College is to have an experimental form.

... Miss Clara Parrish, that indefatigable temperance worker, who, during her two years' stay in Japan, has done no little injury to the cause of intemperance sailed for China, the 5th Oct.

As Others see Us.

Editor of The Shepherd's Voice :

I see from *The Voice* that you have about as much *go* as ever, and I am thankful. Fear not to speak out what you understand as truth.

—. —. —.

Editor of The Shepherd's Voice :

Your magazine "*The Shepherd's Voice*" came to hand yesterday. I am very glad to hear the *Voice*. Please accept my thanks for your kind gift.

Yours respectfully,

Okayama *H. M.*

We must begin with that proposition or else our discussion will be of no value whatever. I wish to give the testimony of learned authors. But here I will give the outline of the argument I wish to pursue in addition to the preliminary remarks which I have already given :

II. The Idea of a first existence.
 1. Existence of God a necessary thought.
 2. Various cosmogonies.
 3. Origin of the idea of the supernatural.
 4. Argument for the existence of God.

III. Introductory Remarks to the main argument.
 1. Estimate of Renan.
 2. Returning faith.
 3. Rationalism declining.
 4. Creation and Science.
 5. Origin of religion.

IV. The main Argument.
 1. Credibility of the records compared.
 (1) Amount of proof needed.
 (2) General probability.
 (3) General notoriety.
 (4) As compared with other religions.
 3. Mss., Versions, Catalogues.
 (1) Ancient versions etc.
 (2) The Logion.
 4. Corroborations of O. T. Records.
 (1) The Mosaic record.
 (2) The Hittites.
 (3) Noah and Fohi.
 (4) The Decalogue.
 5. Argument for the N. T.
 (1) Christ's argument for his own claim.
 6. Miracles.
 (1) A miracle.
 (2) Christian and Pagan.
 (3) Natural, miraculous.
 (4) Dawson on miracles.
 (5) Historical genuineness of miracles.
 7. Prophecy.
 8. Martyrdom.
 9. Christian institutions.
 10. Morality.
 (1) Origin.

(2) Necessary to society.
11. Social progress.
(1) Man and society.
(2) Influence on society.
(3) Two elements in civilization.
(4) What Christianity did for Europe.
(5) Moral reformation by Christianity.
(6) Religion a divine law.
(7) Charitable institutions.
(8) Secularized ethics.
(9) Civilization and the Mosaic Law.
12. Immortality.
(1) Huxley's epitaph.
(2) Hume.
(3) Gibbon.
(4) Correlative argument.
(5) Immanuel Kant.
(9) Paul.

I shall hardly be able to cover the whole ground.* First I wish to discuss the idea of the existence of God. You may be an infidel and not believe in God as Christians do; yet some corresponding first cause is admitted by most Agnostics and infidels as the following will show. Thomas Paine, a hundred years or more ago, argued that since nothing can create itself, we must acknowledge a first cause called God. Mirabaude asks, "can there be a mystery more difficult to comprehend than a God?" Paine says, "The belief in a God, so far from having anything of a mystery in it is of all beliefs the most easy: because it arises to us out of necessity." And the Bordeaux Skeptical Assembly put at the head of their twenty-five precepts of reason the following; "All nature announces to thee a Creator: adore him. He is everywhere: Evreywhere he will hear thee." These are some things which have been said about the existence of the Supreme Being.

Another and consequent consideration is, how did the material world come into existence? Prof. Del-

* The time was so limited that it was impossible to get in all that was proposed in the outline.

itzsch, a German, in speaking of the creation story as given in the Bible makes this remark:

The whole narrative is sober, definite, clear, and concrete. The historical events described contain a rich treasury of speculative thought and poetical glory; but they themselves are free from the influence of human invention and human philosophizing.

This candid, sober, Bible view of the creation may be put in contrast with the cosmogonies of some ancient nations. The Chaldean myth of Berosus and Syncellus represents

The "All" as consisting of darkness and water, filled with monstrous creatures, and ruled by a woman, *Markaya*, or ὁμορωκα (*Homoroka*, Ocean). Bel divided the darkness, and cut the woman into halves, of which he formed the heavens and the earth; he then cut off his own head, and from the drops of blood men were formed.

According to the Phoenician myth of Sanchuniathon

The beginning of the All was a movement of dark air, and a dark, turbid chaos. By the union of the spirit with the All, Μώτ (Mōt), i. e., slime, was formed, from which every seed of creation and the universe was developed; and the heavens were made in the form of an egg, from which the sun and moon, the stars and constellations, sprang.

Other mythologies, as Grecian, Indian, Etruscian, Persian, etc., are equally fantastic. Buddhism acknowledges no God as creator of the world, teaches no creation, but simply describes the origin of the world and the beings that inhabit it as the necessary consequence of previous acts of these beings.

I have already referred to Mr. Spencer's doctrine as to the origin of the idea of the supernatural, that is, God. He traced it to what he calls the "ghost theory." That there is a God, that he made man, that he has revealed himself to man,—this the history of mankind bears out. There is a trace of this knowledge in most every nation. Is this idea an outcome of a tendency to superstition, or is the tendency to superstition in reference to the supernatural the outcome of an original revealed knowledge of the supreme

Being? The argument is this; Superstition exists; and the idea of a supreme Being exists. Is superstition prior? and has the idea of God originated from it? Or has there been a primitive revelation to man in the childhood of the race, and from this the superstition has spring? Primitive ideas are not to be considered suqerstition. If we take the leading religions of the world and examine them we shall find that in common with Christianity a similarity exists between them. The reasonable explanation of this is that these similarities have had a common origin, that they have come from a primitive revelation made to the father of the human race, which revelation, however, has been obscured in its descent.

Concluding the consideration of the existence of a Supreme Being. When we pass prom the phenomena of human power to the phenomena which lie beyond human power to produce them we cannot but think that they are the work of a supernatural creator. And when we investigate facts which reveal wisdom and skill we are forced to conclude that the Creator is an intelligent being. Consider, for an instant, the operations of the planets and sun. These lie entirely outside the power of man; but we must think that there is also some power behind them, as Newton reasoned. This is a necessary conclusion of our reasoning. This argument has not been answered.

Intelligence has been exercised in the formation of the universe. Why does the world appear as it does? the earth made round? Why does the wind blow? and all the other changes take place, accomplishing certain ends? Why was not everything made on an entirely different plan? There can be no explanation to this if we leave out of our thought and reasoning that truth that an intelligent first cause, a Creator, exists. Consider man. Why was he thus made? Why do we act with certain limitations as we do? We cannot explain this at all if we leave out God.

God we cannot explain. We should not fear to admit that there are things we cannot know in our present capacity. For instance, the power of electricity. We cannot explain it, and yet it is there. And shall we deny the existence of God because we cannot see him, or touch him? Mind, the unseen, rules the visible matter, and yet we do not deny the mind, tho we cannot explain everything about it. It is the invisible which makes us move.

Now Christianity is the religion which teaches clearly about God. It has had men of ability to deny its genuineness; yet not always *with* ability. Prob. Salmon, of the University of Dublin, in estimating Renan who wrote against Christianity, says that his "History of the origin of Christianity" is "a work for which graces of style obtained more circulation and influence than on scientific grounds it was entitled to." Renan, himself, say that nothing will ever surpass Jesus of Nazareth. The religion of Jesus never did any one any harm. It is to be judged by its friuts.

Another introductory topic to which I have previously referred is the returning of a deeper faith in the Gospel. A generation ago extremists assumed that religion would be speedily abandoned by civilized man. The mind is returning from this delusion by a re-discovery of the truth that the religious instinct is ingrained and fundamental.— (The 30 minutes expires).

Mr. Takahashi's first reply.

Gentlemen : —

I shall not detain you more than ten minutes; because there is nothing to say. The conception my worthy opponent went into is a very deep question of philosophy you might say, which of course as a question of philosophy might be made a subject of discussion. But I rather think it is a foreign subject to the question under the discussion between us to-

night. But whether it is or not, the question of whether it is impossible to conceive the idea of God, or whether it is true or not, or whether he exists, cannot be very well discussed in a place like this. In fact it is a subject on which volumes could be written. It is a subject which will exhaust all the knowledge of scientists and philosophers, and yet may not reach any conclusion; and so I shall not undertake to criticise, or even take any exception to what he said to-night; altho I would not like to say that I entirely agreed with what he said. But I will say that when he comes to any conclusion with regard to Christianity; and granting for argument's sake that God exists in truth and reality, then when he comes to say that this very God is the same God that is Christianity in its dogmatic sense, then I may have something to talk about. We may dispute as to the true God, and go on; but at the stage he has gone so far, unless I go into the philosophical discussion of the subject, what profit? And it would involve many technicalities which I would rather not touch at this moment; because the discussion of a single point would require some two or three hours, and then might not exhaust the question at all.

About the infidels and all those. Well from what my worthy opponent has been saying, it looks as if I oppered myself to defend all the noted infidels in this world. Well that is rather a hard task, as I do not pretend to be an infidel. If anything at all, I am a good honest Japanese. It is not for me to deny what Paine said. Paine is a pretty good fellow with advanced ideas, and has done good things for the American cause in being one of the men who brought American independence to successful issue. That is all I can say. I would not like to say Paine did right in criticising the Bible. And then Renan. Well he was a good old French gentleman, and perhaps from my worthy opponent's point of view he committed a great error in atta-

cking the divinity of Christ and all that, but then that is Benan's opinion, and not my opinion. But when my opponent comes to the point, that is to say, when he makes a conclusion Monday night, I may have something to say.

In the mean time I think I am expressing both my apponent's wishes as well as my own sentiments when I thank you for your kind attention, and hope to see yon again on Monday night.—(10 minutes of the 30 minutes consumed).

The audience having assembled Monday night, and the chairman having made some introductory remarks, the debate continued.

Mr. Snodgrass' Second Speech.

Gentlemen : —

On the previons evening of our discussion I got so far in my argument as the subject of faith. In order to refresh your minds upon what we have thus far gone over, I will simply state the topics which I have discussed. The first was the idea of a first cause. And under this subject or division we have these subdivisions :

1st. The existence of God is a necessary thought.

2nd. The various cosmogonies of different nations.

3d. The supernatural idea or God idea,—was it from superstition or from revelation ?

4th. Argument for the existence of God.

Under the next general division of our subject we gave the estimate of infidelity. Then was mentioned also the fact that in the U. S. and in England and also in France and Germany there is a returning from rationalism to a deeper and surer faith in the Christian religion. I was just reading this after noon an extract from an article by Prof. Harnack, of Berlin University, which confirmed the same point that I endeavored to make, and which is, that rationalism is declining and faith in the gospel of

Christ is increasing.* This is as far as I got in my discussion.

The next subject which I wish to introduce in the discussion is another remark introductory to the main discussion on the credibility of Christianity. I am not now proving that Christianity in its moral tenets is superior to any other religion. That will come up in a different part of the discussion. what is before us now is the credibility of Christianity. Can it be believed? Is it reasonable? We claim that Christianity as a religion is reasonable and therefore credible. I wish to mention just here that when we go to the beginning of the world as given in the Bible, skeptical critics will tell you it does not harmonize with the story of creation as they profess to see it in science; hence they would prove the Bible account unreasonabe. I wish to read from Profs. Delitzsch and Keil, of Germany, the general conclusion of to-day as to the relation between science and religion, between science and creation as taught in the first book of the Bible. This quotation from Prof. Delitzsch is as follows:

The Bible account of creation can also vindicate its claim to be true and actual history in the presence of doctrines of philosophy and the established results of natural science. So long, in-

* Prof. Harnack, in his recent book on the History of Ancient Christian Literature, makes this observation: I do not hesitate to use the word 'retrogressive' (*rückläufig*); for we should call things by their right names, and in the criticism of the sources of primitive Christianity we are without question moving back toward tradition." This is certainly a hopeful prophecy from one of the wayward sheep. After saying that the Tübingen school has been generally abandoned, he continues: "Chronological outline in which tradition has arranged the records is correct in all its principal points, from the Pauline epistles to Irenaeus, and compels the historian to look away from all hypotheses regarding the historical course of things that deny the correctness of this outline."

It is not strange that waves of extreme skepticism foam out their own imbecility and return to the quiet steady flow of the deeper ocean of truth.—*Shepherd's Voice*, Feb. 1898.

deed, as philosophy undertakes to construct the universe from general ideas, it will be utterly unable to comprehend the creation; but ideas will never explain the existence of things. Creation is an act of a personal God, not a process of nature, the development of which can be traced to the laws of birth and decay that prevail in the created world. * * * Natural research, again, will never explain the origin of the universe, or even of the earth; for the creation lie beyond the limits of the territory within its reach. By all modest naturalists, therefore, it is assumed that the origin of matter, or of the original material of the world, was due to an act of divine creation. But there is no firm ground for the conclusion which they draw, on the basis of this assumption, with regard to the formation or development of the world from its first chaotic condition into a fit abode for man. All the theories which have been adopted, from Descartes to the present day, are not the simple and well established inductions of natural science founded upon careful investigation, but combinations of partial discoveries empirically made, with speculative ideas of very questionable worth.

Whatever may have been the process of development, the origin of matter depended upon a fiat of the Creator, an act of divine power. This is the view of Prof. Delitzsch as to the origin of the world. He believes in the creation as it is recorded in the first chapter of Genesis. After discussing the probable theories of geologists and showing how incomplete and unfounded they are, he concludes:

Hence, even if geological doctrines do contradict the account of the creation as contained in Genesis, they cannot shake the credibility of the Scriptures.

Disposing of this now as the origin of the universe, the next question in order is the origin of religion. We have religion in the world. Whence did it come? The belief of Christianity is that religion is a revelation from God, that man could not have invented religion. However corrupted religions may have become in building up various systems, if we trace back the leading religions which exist today, examining closely their various doctrines and practices, we will find in them a divine element; and if we trace back that divine element, we believe it will take us back to an original revelation which

God made to primitive man. This is not an original opinion of my own, and would be worth little if it were; but it is the opinion of wise men, philosophers, scientists; and for this reason I present it. On page 240 of Prof. Dawson's *Modern Science in Bible Lands* we read

> We thus find that the primitive religion, represented in Genesis as that of Adam and Eve, is the root of all religion, however debased; and that, as handed down to us by the Hebrew prophets, and fulfilled in Christ, it is not a new religion, but a development of the old.

Christianity is not a new religion in its broad sense, since it goes back to Judaism and connects with the prophets and ancient patriarchs of the human race.

Moreover, if we come to an examination of the Bible which contains the Christian religion, (This represents the N. T. [holding up a book] and a book a little larger represents the O. T., and these are all the divine books of the Christian religion,) we find that they are proven to be credible and reliable records. Prof. Huxley, one of the strongest of Agnostics or infidels, in speaking of this very book, says that the Bible is the best guide-book to Egypt. Now if the Bible is the best guide-book to Egypt what value must be placed upon it? That the history of Egypt and the records of the Bible are so related that the history of the one increases the value and reliability of the other. If we examine the history of Egypt and the records of the Bible we shall find that they harmonize so perfectly that we would be studying the history of Egypt by reading the Bible.

We come now to the main argument which I wish to present to you for the authenticity of the Bible. This book, the N. T., and a little larger book, the Old Testament, constitute the Bible of Christianity. The records of these books now, are they credible? Can you be reasonable in believing them? What is there in the book incredible if it comes to you strengthened and supported by testi-

mony which you would accept on other subjects, or any fact about which you might ask for testimony? We will examine the credibility of these records. If you go into a court of law and a prisoner is brought in he cannot be convicted before certain reliable testimony is produced. What is the kind and amount of testimony we need to prove the credibility of this book? You may be acquainted with the Greek and Roman classics read in American and European schools, such as Homer, Horace, Tacitus, etc. And their books were written in Greek and Latin. The N. T. also was written in the Greek language. If we take up any of these ancient books, for instance, Horace, few doubt that he wrote what he is reported to have written; and we accept the Mss. of Horace as reliable records. And yet if we compare the evidence for the credibility of Horace with the evidence for the credibility of the N. T., we shall find that the evidence for the former is meager compared with that for the latter. Take for instance the Odes of Horace. It is said that they were the work of Hardouin, a Benedictine monk, in the "dark ages;" and yet no one doubts Horace. We accept Horace's Odes, and yet he is not quoted by any writer tell 200 years after his death. But as to the N. T., we can trace its history back through Mss., quotations, versions and catalogues to one generation from the beginning of Christianity. For Horace there is not a thousandth part of the evidence there is for the N. T.

Take again the writings of Velleius Paterculus, the historian; there is only one very corrupt Ms. of his writings, and that only quoted by Priscian, a grammarian, of the 6th century. And yet we accept them.

Again, we have the Annals of Tacitus in only one Ms. discovered in the 15th century; and it has been said to have been forged in that century by an Italian, Poggio. And there is only one indefinite allusion to Tacitus made 300 years after his death. Yet we do

not reject Lacitus.

I mention these facts to show you how unreasonable it is to reject the N. T. and yet accept records which have not the thousandth part of evidence to sustain them that the N. T. has. There must, therefore, be some other reason for this unfairness. And this I contend is the Bible demand that man should yield himself to a new condition of human life. The Bible is intended to make a man a new man. It demands that a man should make himself over again. It is difficult to yield to the reformation. We wish our own way; and hence incline to set the Bible aside in its stringent demand of a pure life and reformation. We neglect the evidence given for it, and place no faith in it. We can believe in the Odes of Horace and the Annals of Tacitus; but we refuse faith in the Bible which rests on a much firmer foundation.

I wish now to speak of Christianity in its general scope. I will allude to it in its early days, two thousand years ago. In that early day we find comparatively few attacks made against the gospel. And the attacks which were made were from a different standpoint from those to-day. If the N. T. had not been considered genuine and authentic in the day of its origin, there would have been numerous attempts against it. The days of these writings are fixed in the days of the very beginnings of Christianity; and since we have comparatively few attempts made to refute Christianity in that day, we must conclude that the records were geneally conceded genuine. I cannot do better than quote a passage on the general scope of Christianity. I can only give an outline; but hope to have the whole quotation* in the written report of the discussion:

In estimating the value of any testimony, there are two distinct subjects of consideration, the person who gives the testimony, and the people to whom the testimony is addressed. It is

* On account of its length not all of the passage is here given,

quite needless to enlarge on the resources, which, in the present instance, we derive from both these considerations, and how much each of them contributes to the triumph and solidity of the Christian argument. In as far as the people who gave the testimony are concerned, how could they be mistaken in their account of the books of the N. T., when some of them lived in the same age with the original writers, and were their intimate acquaintances, and when all of them had the benefit of an uncontrolled series of evidence, reaching down from the date of the earliest publications, to their own times? Or, how can we suspect that they falsified, when there runs through their writings the same tone of plainness and sincerity, which is allowed to stamp the character of authenticity on other productions; and, above all, when upon the strength of heathen testimony, we conclude, that many of them, by their sufferings and death, gave the highest evidence that man can given, of his speaking under the influence of a real and honest conviction? In as far as the people who received the testimony are concerned to what other circumstances can we ascribe their concurrence, but to the truth of that testimony? In what way was it possible to deceive them upon a point of general notoriety? The books of the N. T. are referred to by the ancient fathers, as writings generally known and respected by the Christians of that period.

Concluding, Dr. Chalmers says:

The argument which this product furnishes for the truth of the Christian testimony, has, in strength and conclusiveness, no parallel in the whole compass of ancient literature.

The general fact of Christianity as confirmed by contemporary testimony both favorable and unfavorable must not be ignored. In the time at my disposal I can only name the witnesses who strengthen this argument: as Judas, the betrayer of Christianity; Josephus, 37 A. D.; Eusebius, Justin, 140 A. D.; Tertullian, 198 A. D.; Tacitus, 88 A. D.; Suetonius, 75 A. D.; Hegesippus, 96 A. D.; Pliny, 100 A. D.

Moreover, we might look into the Christian religion, and compare it with other religions. The N. T. originated in the very days, so to speak, of the origin of Christianity. It grew up with Christianity. It was not written in one day, by one man. It is not so with other religions; for

example, Buddhism. There are no records contemporay with the origin of Buddhism; and none were written until 600 years after the death of Buddha, or at or after the origin of Christianity; and yet there are people who accept the writings on Buddhism as reliable.—(The 30 minutes expires).

Mr. Takahashi's Second Reply.

Gentlemen:—

This debate is a continuation of the debate we had on last Saturday, altho the subject of the discussion was put down in somewhat different form; but the character of the discussion is such that if I were to class it separate, that is, treat the two debates from two different stand points, I would be going back on what I said when I was upon the affirmative. So naturally I have to talk about what I said when I was on the affirmative side. At present I am supposed to be on the negative side. Now I think my honorable opponent gave a synopsis of what he was going to say to-night. So I prepared a few sheets of what I was going to say to-night, without making any categorical answer to what he was going to say; and which will cover what he said to-night: (Begins to read.)

I do not pretend to known just when the word civilization was introduced into the English language or the exact meaning it originally was intended to convey. But for the purpose of our discussion I think, and believe, I am not misrepresenting anything when I say that by civilization as understood we mean the process by which, and at the same time the fact that, we have attained what we call the "best" under the present stage of our enlightenment after having improved upon what we now in our retrospective view consider as good and better. Very well then, what are the things or circumstances respecting which we consider ourselves better off than our ancestors and consequently

the best so far attained?

In every branch of science, that is to say, in every branch of human knowledge with regard to its accurateness. This is a very sweeping statement but nevertheless it is truth. Tell me then, how did Christianity help Chemistry or Physics? Or in what way was Christianity beneficial to the advancement of our knowledge in the sciences of Astronomy, Navigation, Philology, Medicine etc.? Or about the invention of printing machinery which is considered to be one of the mightiest factors in helping civilization? I may go over the whole list of different sciences and yet we will not be able to my knowledge to point out one case in which Bible and Christianity in its dogmatic sense has helped science in its progress. On the other hand history is full of instances in which civilization civilized Christianity. For remember civilization is "improving upon," and improving upon may consist in adding accuracy to a knowledge, or in giving reasonable interpretation where exact knowledge is impossible. My opponent said positively that Christianity cannot be civilized, and that to say that it can be is an absurdity. But he has himself given a good example where civilization has civilized Christianity. He gave a quotation, I forgot whether it was from The Ideas of Evolution, Descent of Man, or Story of Earth, at all events from one of the works of Sir William Dawson, the former Principal of McGill University in Montreal Canada, whom I had once the pleasure of meeting and with whose scientific views I am more or less acquainted. The quotation which my opponent gave I think was in reference to the age of the earth, or rather the story of creation, in which Sir William gives a tale entirely different from that which is recorded in Bible, in the respect that the days are changed into ages or epochs. Now let us be all honest and frank. Did there ever occur to Christianity in its broadest sense, the idea of inter-

preting the verses in the Genesis as according to Dr. Dawson ? Never ! Never before until Geology and Astronomy, of all the sciences, have proved the absurdity of this tradition. Is this not a clear case of civilization having improved upon the superstition of Bible or dogmatic Christianity ? To my mind this is a very strong proof that civilization has civilized Christianity.

Perhaps it will now be advanced that Christianity being a system of religious teaching which concerns itself solely with the moral and spiritual affairs of human kind, it has nothing to do with the sciences. But this, you all know or ought to know, is the most miserable little excuse that could be offered in the interest of Christianity. A man's existence in this world is so interwoven with his environment that even the slightest sound he hears, or the least touch he feels, cannot but affect him both spiritually and morally. But to put the nail more squarely on this evasive argument, I should say that the spiritual and moral advancement of mankind is entirely dependent upon its intellectual enlightenment. Now the intellectual advancement which modern civilization has given us may roughly be stated to consist of the experimental and inductive logic which it has introduced into the field of philosophy, and the rights of men such as freedom of thought, liberty of speech etc., which it has fostered into living forces for the social wellbeing of mankind,—the points I touched upon at the last session of our debate. But when you examine closely into these things you will find that Christianity has never been a means in bring ing about their advancement. Need I repeat the proposition that Christianity has never helped civilization ?

I freely admit that America possesses things or institutions which are in a far more advanced stage than they are in Japan. American Christians would fondly look back to the works of charity and philanthropy and human ennoblement and enlightenment

which are being carried on with truly admirable vim and earnestness over there in America. I am broad minded enough to appreciate and admire Americans for these works, and I am not quite so fanatic as my opponent to call American Christianity a corrupted Christianity, and Americans corrupted Christians. But you all know that the excellence in these affairs all depends upon the material advancement which civilzation has brought about, such as rapidity of communication and transmission, the wealth at disposal etc. Thus it is plain that civilization has never borrowed help from Christianity.

Why then all this prolongation of our discussion? Well my opponent and I are agreed on the statement that Christianity is useful as a social institution. We have, however, both so far omitted to make clear the meaning of this proposition. But for this omission I think we could have considerably shortened our debate; and I shall now proceed with the reason for my saying this.

Without going deeply into the problem of ethics, you will all admit that love, patience, integrity, justice, righteousness, truthfulness, kindness and charity, are all principles essential to the social well-being of human kind. Hence you will admit also that whatever institution, whether be it a system of teaching, or a religion, or an organization, which inculcates, persuades and encourages the act and conduct confirmatory to these principles, is socially useful. Now if you delve under the surface a little, you will find, that in a community of men who are advanced enough to do more or less thinking in intellectual way, no system of religion will be suffered to last long unless it, in some way comprises in its teaching these principles, and that all the great religions and schools of teaching had and have been upholding them, and that they, these principles, are common property of mankind, which engender themselves in human heart from social necessities.

Christianity as a social institution, jealously guards, pushes onward and dilligently struggles to give practical realization to, these principles. This is why it is useful to human society. That is why human devices, plans and schemes to attract large congregations, as means of attaining this end are tolerable so long as elements of corruption do not enter into them. Well now subtract from what my opponent said about true Christianity, all these principles which are the world's common property and see what is left behind. Why sir, nothing will be left behind but the orthodox Christianity which I have defined in the earlier part of my discourse and which constitutes Christianity in its dogmatic sense. Thus you will see there is a clear difference between Christianity as a social institution, which we may call Christian spirit for convenience' sake, and Christianity in its dogmatic sense or dogmatic Christianity. One is a dynamic force, but the other is a claim, a mere claim, that the doctrines already referred to, are true. Bear then this distinction in your mind and kindly follow my argument now.

Owing to the statements I have at first made my opponent has admitted that the majority of the people of America are not Christians. Then he offered himself the information that one may believe in the doctrines of Christianity and yet he may not be a Christian ; and further that true Christians are only those who put into practice the teachings of Jesus Christ, which teachings, judging from what he has been telling us, are nothing more or less than the social principles, the common property of the whole of mankind. Again he volunteered the statement that there can be no Christian nation. But why ? Because every nation contains a large proportion of men and women who are enemies to those social principles. Very well then, the minority of the people in America who are Christians according to my opponent's estimate are Christians not because they believe in orthodox Christianity, but because

they conform themselves as far as possible to the principles of social wellbeing. In the circumstances the only conclusion we can come to is that in America at least Christianity in its dogmatic sense, has neither force nor reality, but is merely empty claim. To believe in an empty claim is figuratively believing in a ghost; but a ghost cannot but be of superstition, and that is why I say Christianity in its dogmatic sense is a ghost of superstition, as I believe the above conclusions can be applied to dogmatic Christianity throughout the whole world.

My opponent has repeatedly talked about producing proof. Depending upon the intelligence of our audience I shall not waste time in stating plain reason and will simply say that on a subject like the one under the debate, a conclusion can be drawn, but no proof can be produce. I hope my opponent is able to understand the distinction between conclusion and proof in such cases. And he ought to be able to do so because he himself gave no proof, but mere conclusions as for instance, when he quoted Sir Wm. Dawson. At all events I think I have submitted sufficient number of facts upon which to base my argument and obtain admissions from my oppoment to make my conclusion doubly sustainable.

I may add a few more remarks before I shall close my side.

The first of these is about the reason why I make a distinction between Christian spirit and Christianity in its dogmatic sense. Dogmatic Christianity carries with it a sense of holiness. But holiness when combined with human weakness is only liable to encourage the spirit of conceit, prejudice and hypocrisy, which are all admittedly pernicious forces inimical to the social wellbeing of mankind. But when you once admit that Christianity is a mere ghost of superstition and therefore useless, and that Christian spirit is but another name sectionally adoped to imply all the principles which are bene-

ficial to mankind, just in the same sense that what is good is "good" in the English but "*zen*" in the Japanese, then it will hasten the realization of such grand and sublime ideas as "Universal fraternity of mankind," "love knows no race" etc., which we are all eager to assist. I did not come home back to Japan to tell my compatiots that majority of Americans are hypocrites as my opponent is doing; but to tell them that to be converted to dogmatic Christianity will be to make false confession and encourage so-called Christians to look down upon us without any reason for it. I shall certainly devote all my humble ability in fighting out this Christianity in its dogmatic sense, this ghost of superstition, but on the other hand I shall do everything in my power to defend Christian spirit as another name in English for the combination of forces which are necessary for the social wellbeing of mankind.—(Finished reading).

Mr. Snodgrass' third Speech.

Gentlemen :—

My worthy opponent has reversed the process, and taken up the affirmative side again. On the previous proposition he was on the affirmative ; but from the last hour of Saturday evening we have been on the second proposition. You remember the proposition of the first day of the discussion. I thank my worthy opponent for endeavoring to show that Christianity as a social institution is useful. We both agree in that. And he has given me one of the strongest evidences that Christianity as a social system is useful. But that is not the discussion between us. I am ready and glad, however, to concede to him the wisdom and good judgment which he exercised when he insisted upon putting in the clause in the proposition, that Christianity as a social institution is useful. I did not wish to include this in the proposition, since we agreed that

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